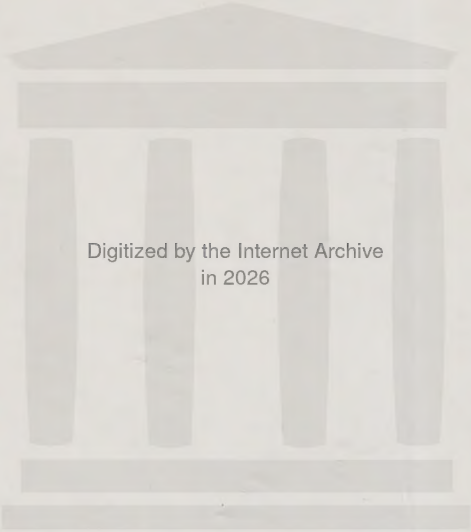
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A

HISTORY

OF THE

BAPTISTS IN MAINE;

TOGETHER WITH BRIEF

NOTICES OF SOCIETIES AND INSTITUTIONS,

AND A

DICTIONARY OF THE LABORS OF EACH MINISTER.

BY REV. JOSHUA MILLET.

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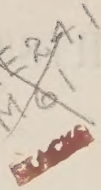

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PREFACE.

The following work was commenced amidst much hope and fear. The Author saw the desirableness of arresting from oblivion many facts important to the history of the Baptists in Maine, before the fathers and all the original members fell asleep. He therefore, for some years previous to commencing himself, suggested the importance of the undertaking to several ministers whom he believed competent to the undertaking. But no one was disposed to engage; and he saw many obstacles to forbid his commencing so important a work. He anticipated a variety of perplexities, a long and arduous labor, and felt his incompetency.

Nothing therefore but an impression of duty, and the desirableness of the object induced him to begin. And even then little more was expected to be accomplished by him than the collection of materials, which some other person might arrange and publish to the world. But by prayer, and the blessing of heaven upon his persevering toil, he is rejoiced to be able to give to the public the following sketches. No labors have been spared, that could be consistently devoted to the work, to collect the necessary information and to arrange the facts in an intelligible manner. A chronological order is observed so far as possible. There has been also a constant and careful aim at correctness, and yet, considering the statistical character of the work, and the defectiveness, in many instances, of the sources of information, the reader will not be surprised to find some errors, especially in the numbers, names and dates. Nothing, however, has been stated which did not appear to have a strong probability at least of correctness.

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Information has been gathered from Backus' History of the Baptists ; Benedict's History of the Baptists ; Greenleaf's Ecclesiastical Sketches of Maine ; Williamson's History of Maine ; Willis' History of Portland ; Bancroft's History of America ; Waterville Intelligencer ; Baptist Herald ; Zion's Advocate ; Journals of aged ministers, especially those of Elders Isaac Case and James Potter ; Records of Churches; Minutes of Associations, and other religious Bodies ; and something from the memories of aged brethren still lingering among the living ; and Biographical Sketches of deceased ministers. The Author would here gratefully acknowledge the important aid he has received from many of his ministering and lay brethren, with whom he has corresponded.

In the history of the Associations, the most important things transacted, resolved, decided, or recommended, are given. In the accounts given of the Churches, the most important facts touching their history, were carefully selected from the information received. In some instances no direct information was received. The sketches therefore of such churches are necessarily brief.

In regard to the Tables, they are as correct as the records of the denomination from which they are made, can make them. It is not pretended that they are entirely perfect, but nearly so.

The Dictionary of the labors of the Ministers is intended to embrace all the stated labors of each minister who have labored and are now laboring in the State. Many of the dates have been gathered from the Minutes of the Associations and churches where these labors were performed, and therefore believed to be correct.

In speaking of the adversity and prosperity of the Denomination, those things only are admitted which were deemed important and necessary, to show the causes of their peculiar trials, and their means and opportunities for advancement.

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HISTORY.

CHAPTER I.

The shores of Maine discovered by Pring 1603—a temporary English settlement at the mouth of the Kennebec 1607—a temporary French Catholic settlement the same year at Mt. Desert—first permanent settlement at Saco 1623—the first settlers Episcopalians—Maine, on account of her religious tenets, not admitted to the confederacy of the other New-England Colonies—Massachusetts obtains the jurisdiction, first west of Saco river, and then over the whole province—and with her civil power gradually extends her religious influence.

Previous to 1602, the territory of Maine was unknown to civilized man. Savages and wild beasts were its sole and natural occupants. Bartholomew Gosnold, an English navigator, and one of those bold adventurers, trained to the career of discovery by the exertions of Sir Walter Raleigh, conceived the idea of a shorter route across the Atlantic, than by the Canary or West India Islands.* Encouraged by Raleigh, he attempted to make the discovery in 1602; and supposed that in May he saw some of the islands and points of land along the coast of Maine. But it was soon discovered that Gosnold was mistaken, from the fact that the places which he saw, were in a much higher latitude than he had given to them.† His reports of these places, and the valuable cargo of furs and sasafras which he procured during his voyage, gained for him, however, much honor and respect, and awakened a spirit of commercial enterprise in England. But the honor of discovering these shores belongs to Martin Pring.‡

*Williamson's his. Me. vol. 1, p. 184. †p. 185. ‡p. 185, and Bancroft's his. of Amer. vol. 1, p. 114.

Moved by commercial interests, and encouraged by Raleigh and others, several merchants of Bristol, Eng., fitted out the small ship "Speedwell," of 56 tons, with trinkets and merchandize suited to a traffic with the natives; and Mr. Pring was appointed the principal agent. This expedition was commenced April 30, 1603, a few days after the death of Queen Elizabeth; and on the 7th of June they found themselves in the waters of Penobscot Bay.* Interested to astonishment with the lofty appearance of the forests and high lands, and cheered with success in their undertaking, the expedition was continued till most of the islands and the principal bays and inlets along the whole coast of Maine were visited.†

This voyage was most successful, and the reports of it awakened a more general interest for the new country, both in England and in France. They became at once delighted with an imaginary view of these extensive dominions, and each resolved on possession; consequently from this time like expeditions and for similar purposes were annually made to these shores. To secure a prior claim to these dominions was now an object with both these rival nations.‡

In the spring of 1605, prompted by the Earl of Southampton and Lord Arundel, Geo. Weymouth was despatched from England for the purpose of exploring this territory and of establishing a claim to its advantages. On the 11th of May he was among the islands along the shores of Maine and remained here several weeks, mostly in Penobscot Bay. He and his comrades made frequent excursions on shore and were not a little amused with the novel and picturesque scenery. At a point of land near Belfast, the ultimate end of their route, Weymouth erected the *cross* as the lawful sign of possession. Subsequently the right of possession t

*Wms. his. vol. 1, p. 185, and Ban. his. vol. 1, p. 111. †Wms. his. M vol. 1, pp. 184, 185. ‡Wms. his. Me. vol. 1, p. 185.

other portions of the territory was claimed by other associations, their title being established in like manner. The lines marking the territory claimed by each not being accurately defined, and titles to the same territory being often granted to different persons or communities, many fiery disputes, many labored and bloody contentions about rights of possession, arose among these claimants.* The first settlement attempted on these shores, was commenced by an association of English planters, 1607. They colonized on the extreme western point of land at the mouth of Kennebec river, and called it the "Sagadahock Colony." But the death of Capt. Geo. Popham, their president, together with other disappointments, caused a total abandonment of the undertaking in 1608.† During this year another settlement was commenced by two French Jesuits, "Bairde and Masse," on Mt. Desert island. This opened the way for the introduction of a French colony. The magistrates of Virginia regarding these French and Catholic settlers as intruders upon their chartered rights, sent Capt. Argal, in 1613, with an armed posse, who expelled these settlers from the island, destroyed their rude habitations, broke down their cross, and erected another in the name of their king. Thus ended this Jesuitical colony on the shores of Maine.‡ Between the years 1607 and 1620, several attempts were made to establish permanent colonies within the new Province; but hostilities among the natives, in 1615 and '16, and a severe pestilence in 1617 and '18, rendered the purpose of every adventurer abortive. No permanent settlement was therefore gained till 1620.

After the reorganization of the "Northern," or "Plymouth" company in 1620, a new era opened more favorable to the settlement of this then unbroken but inviting count-

*Wms. his. vol. 1, p. 191, and Ban. his. Amer. vol. 1, p. 114. †Wms. his. Me., vol. 1, pp. 198, 201, 216. ‡Wms. his. Me. vol. 1, p. 209.

ry. This company obtained a new charter from king James, embracing the territory lying between the 40th and 48th degree of N. lat., including the country from Philadelphia to the Bay of Chaleurs. Previous to this time the English had occupied the territory west of the Kennebec, and the French east of that river, with the exception of some interruption. But now it was recognized by this charter as the sole possession of English subjects.*

In 1622, Sir Ferdinand Gorges and Capt. John Mason, obtained of the Plymouth Council, a patent to all the country between the Merrimack river N. H., and Kennebec river Me., and called it the "Province of Livonia." By Gorges, Mason, and their associates was the first permanent settlement commenced within the limits of Maine, and on the island Monhegan,† a suitable place for trading and fishing. In 1623, the first permanent settlement on the main land was commenced at the mouth of Saco river‡ (now Saco and Biddeford). In 1630, John Oldham and Richard Vines, were made patentees to a small tract of land lying on either side, and at the mouth of this river, and immediately entered upon possession.§

About this time, attracted by the advantages of traffic with the natives and other inviting circumstances of the country, emigration to the shores began to be rapid, and as a consequence, the forests about the Kennebec, Sheepscot, Damariscotta, Pemaquid, and St. George rivers began to give way before the industry of the white man.‖ Openings in the wilderness then appeared, where now are spread out the fruitful fields, or grows the flourishing village, or stands the imposing city. Notwithstanding the disadvantages peculiar to the settlement of a new country, the work

*Wms. his. Me. vol. 1, p. 221—Willis, his. Port. vol. 1, p. 10. †Willis' his. Port. vol. 1, p. 12. ‡Wms. his. Me. vol. 1, p. 226—Willis' his. Port. vol. 1, p. 16. §Wms. his. Me. v. 1, p. 226—Ban. his. Am. v. 1, p. 330—Willis' his. Port. vol. 1, p. 16. ‖Wms. his. Me. vol. 1, p. 228.

went on vigorously for several years. Trading-houses were erected in several favorable positions, and the abundant fruits of a rich soil cheered the heart of the bold adventurer. Settlements were now commenced at Boothbay, Woolwich, Kittery-Point, Elliot and Berwick.*

Emigration soon however received a serious check. Expenses and disappointments, the direct results of continued contention and disputes about titles and claims, veiled the new settlers in a gloom of discouragement. The constant changing of titles caused a continued changing of residence by occupants. The distance between the settlements, the difficulties of intercourse, together with these ruinous agitations among claimants, tended seriously to interrupt the progress of society in order, morals and religion.

The wars about claims ended in 1675, and Massachusetts was recognized as sole owner of the Province. This peaceful state of things is accredited to the wisdom and influence of the Hon. John Usher, by whose advice Massachusetts purchased all the title which Gorges held to the Province, for 1250 lbs. sterling.† At this time the population did not exceed 6000.‡ As regards the general character of the people throughout the Province in the first stages of its history, it was loose and immoral.§ Many attempts were made to check the increase at least of so loose, so reckless, so licentious an influence as was then too prevalent. These efforts however, did but little more than to check that increase; for religion was confined to the few, while the many were lawless and wicked.

The first organized form of government in Maine, was established by Sir F. Gorges in 1636, who obtained absolute possession of the territory west of Pemaquid (Noble-borough) in 1635. The French claimed at this time the

*Wms. his. Me. vol. 1, p. 237. †Wms.his. Me. vol. 1, p. 554. ‡Vol. 1, 554. §Willis' his. Port. v. 1, pp. 97, 123.

Penobscot and the country eastward. They held, however, only a disputed right of possession. Sir F. Gorges appointed his nephew, Wm. Gorges, governor, with jurisdictional powers to administer justice, and to punish all criminals within his territorial limits. By him was raised the first court of justice, or of legislation, which was convened at Saco, in 1636. There were at this time, nine settlements or plantations, and the best estimate numbered a population of 1500 souls, under his authority.* The government of Gorges assumed an ecclesiastical character. It embosomed the Episcopal faith. The king of England, in order to aid Gorges in his endeavors to establish and perpetuate the forms of Episcopacy in the new Province, issued his decree that none should leave the shores of England, for these new settlements, until they had taken the oath of supremacy and allegiance to the crown, and pledged themselves to observe strictly the rules of Episcopal discipline.† The people of this Province, therefore, were mostly of that faith and practiced the usages of the mother church. As a consequence, the affairs of religion were blended with the affairs of state.

The first religious communion was organized on Hog island in 1639.‡ A meeting-house was erected, and Rev. Mr. Hull became the officiating minister. Gorges was a firm Episcopalian and royalist, and a zealous friend to the king.§ In 1639, his title to the territory which he claimed was confirmed by the king. The powers of government conferred upon Gorges, were almost absolute;‖ and the forms of legislation and powers of the executive were explicitly defined.¶ At the first session of the court convened under this new charter, at Saco 1640, an order was passed that all the inhabitants, who have any children unbaptized

*Wms. Me. vol. 1, ch. 5—Willis' his. Port. vol. 1, p. 48. †Wms. his. Me. vol. 1, p. 268. ‡Wms. his. Me. vol. 1, p. 277. §Willis' his. Port. vol. 1, p. 48. ‖Wms. his. Me. vol. 1, p. 286—Willis' his. Port. v. 1, p. 45. ¶Wms. his. Me. vol. 1, p. 286.

should have them baptized as soon as any minister is settled in any of their plantations.* This order was enforced by punishment, if any refused.† This was laying the foundation strong for an Episcopal (a half Roman) a half political church in Maine; but the Lord God had better things for this new world.

The government established by Gorges was sustained, with some alterations and amendments, for several years; and the dominant religious influence was decidedly Episcopalian. Previous to 1653, several towns west of Saco river were brought under the government and religious influence of Massachusetts. But east of that river, "the most influential men," says Mr. Willis, "were decidedly Episcopalian in their form of worship, and looked with dread upon the uncompromising," and we may add, the intolerant "spirit of the Puritan government of Massachusetts."‡ The religious feelings in Maine therefore were viewed with distrust by the people of the other colonies. Nor were they slow to express their abhorence of Episcopacy. The other colonies in New England, Massachusetts, Plymouth, Connecticut and New Haven, had, for mutual assistance and defence, united in a civil and religious confederacy. Maine was refused the privilege of uniting with them, because of her religious tenets.§

Massachusetts having obtained jurisdiction over the territory west of Saco river, continued her exertions to extend it over other parts of the Province. But she was vigorously resisted.|| To the religious intolerance practiced in Massachusetts under the authority of the "*Cambridge Platform*," against the Jesuits, Quakers and Baptists, the people of Maine were resolved not to submit.¶ "What," said they, "have we to do with projects of political ambition,

*Willis' his. Port. vol. 1, p. 43—Y. records—Wms. his. Me. vol. 1. p. 286. †p. 286. ‡Willis' his. Port. vol. 1, p. 57. §Wms. his Me. vol. 1, p. 297. ||Willis' his. P. vol. 1, p. 57. ¶ Wms. his Me. vol. 1, p. 379.

or with the weapons forged against heresy. Notwithstanding their passion for Episcopacy, they had more rational ideas of liberty than the Puritans, and were more friendly to religious tolerance.

As soon as Massachusetts obtained the acknowledged right of possession to the Province, she commenced the exercise of her judicial powers. The governor of Massachusetts, with a board of colonial assistants, had the oversight and management of affairs in Maine. This board, or standing council, of eight persons, were to be without exception, of Congregational faith. All other sects were at once excluded from any participation in government. This caused much uneasiness and bitter complaining among the royalists and Episcopalians. They made known their grievances to the court of England, yet they obtained only a prevention of persecution and a partial toleration. All other sects remained unprotected by legislation. The change of government as made by the Province Council, did not relieve the disadvantages of other religious communions. By means of their authority and influence, and from the results of emigration from the other colonies, the religious character and faith of Maine, assumed gradually more and more of the Congregational form.*

Mr. Bancroft† attempts an apology for the spirit manifested by the Puritans. He says, "The spirit of the Pilgrims was truly Catholic. Christianity was their life—and the religious union of these exiles was the rock on which rested the stability of church and state. Hence they welcomed none but those who were truly of a Presbyterian faith. The orders of church and state, were with them exclusive, for they had come to the outside of the world to live by themselves." But can this circumstance justify their course? Did they not claim for themselves

*Wms. his. Me. vol. 1, p. 558. †Ban. his. Am. vol. 1, p. 366.

what they were unwilling to award to others? They had fled from a religious intolerance, which they regarded as unjust and unchristian. Why then do they do to others what they were unwilling should be done to themselves?

It is not certain that any of the Pilgrims who first landed on these shores were Baptists.* It is believed, however, that soon after the organization of the Massachusetts Colony, there were persons there who embraced their sentiments. But a few years had elapsed before Baptists began to appear publicly in different parts of the colony. But all religious intercourse with them was seriously objected to by the Presbyterian establishment. For a while, this checked the progress of their faith; but the fire of holy love to Christ was not always to be concealed beneath a crushing religious arrogance. The first attempt to unite in organized operation in Massachusetts, was made at Weymouth 1639.† A Baptist church was constituted. But the building was soon overthrown, and its principal erectors suffered the penalties of provincial laws. The powers against them were consolidated into a civil and ecclesiastical oppression. The principles of church and state were so blended in the colonial government, as to give to the Congregational clergy all but supremacy in power. None were admitted to the ballot-box, but church members of that faith, and none could find admission into the church, but by the consent of the ministers; so that the keys of legislation were almost entirely in their hands.‡ It soon became a law in Massachusetts, that every person in parishes who did not voluntarily subscribe to the support of the established ministry, should pay his due proportion of such needful expense.§ Although this law was much opposed, it prevailed with some partial amendments and alterations,

*Bach. his. Bap. vol. 1, p. 56. †Ben. vol. 1, p. 556. ‡Bach. vol. 1, p. 63. §Bach. vol. 1, p. 100.

till general intelligence, a love of religious freedom, and a more pure spirit of the gospel, severed from civil authority this ecclesiastical power, and thereby withered the right arm of clerical oppression. This however was the work of many years, during which, many trials were the experience of the different religious communities in Massachusetts and in Maine.

Roger Williams "was the first person," says an American historian, "in modern christendom to assert in its plenitude the doctrine of liberty of conscience."* The relation that Mr. Williams held to the Baptists, and the place to which the friends of freedom have elevated his name in the annals of history, forbid that he should be passed over in silence in this place.

Roger Williams was born in Wales in 1598. He was an educated lawyer, but that employment being disagreeable to him, he turned his attention to divinity. As a preacher, he was highly esteemed in his native country. He crossed the atlantic in February 1631.† New England now became the scene of his ministerial operations. On account of his sentiments as a Baptist, and his doctrine of liberty of conscience, he suffered much persecution in the early part of his career in America. And yet, says Gov. Hopkins, "R. Williams justly claims the honor of being the first legislator in the world."‡ His doctrine was that "the civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of conscience." He was an enemy of all intolerance, and when he became a Baptist, his actions illustrated his doctrine.§ This new doctrine of Williams brought him into collision both with the government and clergy of Massachusetts; and was the occasion of persecution, pro-

*Ban. his. Amer. vol. 1, p. 375. †Davis. his. Welch Bap. p. 32. ‡D. his. W. B. p. 33. §Ban. his. vol. 1, p. 366.

scription and banishment to himself and his adherents. The controversy between the friends of a more liberal policy and the Puritan clergy, was conducted with impassioned zeal. Questions of the nicest subtilty respecting the freedom of conscience and abstract truths in theology, were agitated with enthusiasm. Arrogance, pride, the vagaries of imagination, and speculative extravagancies led ultimately to the formation of two parties. To prevent the dangerous results of this controversy, and the increase of faction as anticipated by the clergy, a law was enacted, somewhat like the alien law of England. None should be admitted within the jurisdiction, but such as should be allowed by a magistrate. And it should be remembered that the magistrates were mostly clergymen, or others who favored the Puritan policy. But this did not put the spirit of toleration into a final sleep. The principles of liberty were alive in the soul, and ever diffusing their beneficent influences, so that an enlightened toleration gained the faith and affections of many.* At length the spirit of intolerance was again revived, and a law was now passed, which required every person under penalty to attend regularly the established forms of worship. Nor was this spirit of religious oppression, and its withering influence confined to Massachusetts. It went where her power could be sustained. Still from the days of Roger Williams, Baptists have multiplied, till they have become a large, respectable and strong nation in the "Old Bay State."

*Ban. his. Am. vol. 1, ch. 9—vol. 2, ch. 12.

CHAPTER II.

First manifestation of Baptist sentiments in Maine fifty-eight years after the first settlement at Saco—Character and ministry of Mr. Screven—the first church at Kittery—the feelings of the people toward Baptists—the proceedings of the Government—Mr. Screven forbidden to preach—Mr. S. and his principal adherants driven from the Province—no other Baptist church gathered for a period of eighty-five years—changes in civil laws.

Baptist sentiments first appeared in Maine 1681.* At this time there was peace and prosperity in the Province. The war-whoop was not heard; disputation and wrangling about claims and titles were at an end; and Massachusetts and Maine moved under the same forms of government. Massachusetts had spread over the Province, not only her laws, but her spirit of religious intolerance. This spirit had already erected its battlements against the 'wild fanaticism' of all sects who did not bow to its authority.

Kittery,† the oldest town in the Province, incorporated 1647, was selected as the place first to raise a Baptist standard. The first avowal of Baptist sentiments tested the spirit of charity in other sects. As in Massachusetts, so in Maine, the Congregationalists were recognized by law as the 'Standing Order.' They viewed the Baptists in the light of religious fanatics, and regarded their doctrines and influence as deleterious to the welfare of both society and religion.‡

It was soon known that in Kittery there were several persons professing to be Baptists. From whence they came is now unknown. In the course of events an opportunity offered to them the privileges of church communion agreeable to their own theological views. The nearest Baptist church was at Boston, Mass., over which Rev. Isaac Hull then presided.§ At the advice of Mr. Hull, these Baptists in Kittery united with his church.

*Wms. his. Me. vol. 1, p. 568. †Vol. 1, p. 303. ‡Ben. vol. 1, pp. 364, 381. §Vol. 1, p. 309.

Wm. Screven, an early emigrant from England,* was one of their number. Being a man of more than common talents, and devotedly pious, he officiated as leader in their worship.† The brethren in Kittery and in Boston were satisfied that the Great Head of the church had designed and called him to preach the gospel of Christ. He was accordingly licensed by the church in B. 'to exercise his gifts in Kittery, or elsewhere, as the providence of God may cast him.'‡

The Baptists in Kittery being now blessed with a minister, and situated at so great a distance from Boston, deemed it expedient for their own spiritual advantage, and for the cause of Christ in the new settlements, to unite in a separate church. But their desire was at once disappointed by the violence of opposition.

Moved by the same spiritual despotism which had disturbed the Baptists in Massachusetts, Mr. Woodbridge, the minister, and Mr. Huck, the magistrate, awakened prejudice and hatred against these conscientious disciples in Kittery. Slanderous abuses and legalized tyranny were now to be endured by them. Church members suffered not alone; but those who assembled with them for worship were repeatedly summoned before the magistrate, and by him threatened with 'a fine of five shillings for every such offence in future.'§

Humphrey Churchwood, a man worthy of respect and esteem, for exercising his liberty of conscience, and encouraging the baptism of some of his friends, was convented before Mr. Huck and Woodbridge, to answer for abuses against the established order. 'But it does not appear that much was done, but to revile and ridicule the Baptists. This movement however did not prevent the baptism of several others soon after.'‖

*Wms. his. Me. v. 1, p. 569. †Boston ch. Records. ‡ Bos. ch. Records.
§Bach. his. Bap. vol. 1, p. 503. ‖Rev. J. Tripp's statement.

Alarmed at the success which attended these incipiant and feeble efforts of the Baptists, the General Assembly of the Province 'took the business of oppression into their own hands.' At the August session of the council, 1682, (Maj. B. Pendleton was then Deputy President of the Province) Mr. Screven was tried and placed under bonds for good behavior. The following is a copy of records made by Edward Bishworth :

"William Screven, appearing before this court, and being convicted of contempt of his Majesty's authority, and refusing to submit himself to the sentence of the court prohibiting his public preaching; and upon examination before the court, declaring his resolution still to persist therein; the court tended him liberty to return home to his family in case he would forbear such turbulent practices, and amend for the future; but he refusing, the court sentenced him to give *bonds* for his good behaviour, and to forbear such contentious behavior for the future; and the delinquent stand committed until the judgment of this court be filed."

"Verai Copia transcribed and with the records compared this 17th of Aug. 1682.* E. B. Recorder."

Mr. Screven, regarding the precepts and examples of Christianity the only just rules of conduct, did not comply with the requisitions of this court. A fine of ten pounds was therefore imposed upon him. He was moreover threatened with an infliction of the penalties of the law for each and every future offence against the *established order*. This treatment constituted another part of the important business of the same session.

"This court having considered the offensive speeches of Wm. Screven, viz. his rash and inconsiderate words tending to blaspheme, *do adjudge* the delinquent for his offence to pay ten pounds into the treasury of the court or Province. And further, the court doth forbid and discharge the said Screven, under any pretence to keep any private exercise at his *own* house, or elsewhere, upon the Lord's day, either

*Rec. of Prov. Court, Aug. 17, 1688, as given by Mr. Bachus, v. 1, p. 504.

in Kittery or any other place within the limits of this Province; and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's days according to the laws established in this Province, upon such penalties as the law requires upon such neglect of the premises."*

Neither these terrific proceedings of a Provincial court, nor the slander and abuse of the clergy could crush the spirit and zeal of Screven, or prevent the embodiment of a Baptist church in Kittery. By the assistance of Rev. Isaac Hull, of Boston, the following persons were recognized, Sept. 1682, as a church of Christ in gospel order, they having been previously baptized. 'Wm. Screven, minister; Humphrey Churchwood, deacon; Robert Williams, John Morgandy, Richard Cutts, Timothy Davis, Leonard Brown, Wm. Adams, Humphrey Azell, George Litter and several females.'† Storm and violence, obloquy, fines and imprisonment were now experienced by this little band of disciples. As the result of a long cherished and well organized religious intolerance, venting itself in vehement and impassioned persecution, these humble christians became disheartened and overcome. In less than one year from its recognition, the church was dissolved, and the members scattered 'like sheep upon the mountains.'‡

To avoid the embarrassments of clerical oppression and further litigations, to shun the evils of slander and calumny, Mr. Screven, accompanied with his family and some of his suffering brethren, left the Province, removed to South Carolina, where he gathered a Baptist church, which subsequently became a flourishing society.§

Mr. Screven was a native of England, born 1629. Soon after his residence in Kittery, he married Bridget Cutts, and was with her blessed with eleven children.'‖ His tal-

*Records of Court, Aug. 17, 1682, E. Bishworth, recorder. †Rec. of Bosch—Ben. his. Bap. vol. p. 309. ‡Ben. his. vol. 1, p. 309. §Bach. his. vol. 2, p. 120. ‖Wms. his. Me. vol. 1.

ents were above mediocracy. Though favored with but a partial literary competency, yet a brilliant and energetic imagination, a fervent heart, enlivened by the genial influences of christianity, wonderfully supplied that literary deficiency.* He was beloved by his brethren ; his ministrations were listened to with delight, and received with edification and profit.† He was eminent for devoted piety and religious usefulness. Mr. Screven died near Charleston, S. C. at the age of eighty-four years, leaving a respectable posterity to bear testimony to his worth.‡

From the commencement of colonization on the soil of Maine till the termination of the French war in 1763,§ hostilities were maintained with the exception of short intervals by England against the French or Dutch, by the colonies in America against the Indians, or by different tribes of Indians against their neighboring tribes.‖ These hostilities seriously embarrassed the colonies and checked emigration. When these scenes of blood were ended, and the noise of war was hushed to silence, the whole population of Maine did not exceed 24,000.¶

Undoubtedly among this number there were some Baptists, but a spirit of religious oppression was kept alive by the civil authorities and the clergy. Men differing in religious opinions from the dominant sect, dreading its religious disfranchising influence, were slow to become residents in Maine. And those who might venture an approach, kept silence through fear, or but privately gave ' a reason of the hope' they cherished in Christ. From the dissolution of the church in Kittery, no Baptists appeared publicly in Maine for an interval of about eighty-five years.

The attempts to establish Baptist churches in Massachusetts at Weymouth and Lynn in 1639, nineteen years after

*Bach. his. Bap. vol. 1, pp. 502, 505. †Bach. his. Bap. v. 3, pp. 201, 202. ‡Ben. his. Bap. abridged, p. 357. §Wms. his. Me. ‖Willis' his. Port. ¶Wms. his. Me.

the landing of the Pilgrims, we have seen, proved unsuccessful, through the opposition then made both by government and people to Baptist principles.* But this opposition was destined to an ultimate defeat. Twenty-four years later, in 1663, a permanent foundation was laid for Baptist principles in that colony by the establishment of the Baptist church in Swansea.† From that time, churches of this order arose and prevailed amid slander and contempt, until in less than a score of years, Baptist churches were found scattered throughout the colony.‡

In 1728, the Legislature of Massachusetts, of which Maine was then a part, passed a law exempting Episcopalians, Baptists and Quakers from taxation to the support of the Congregational clergy, if they lived within five miles of their own respective places of worship. This law expired in 1733; but was revived again in 1740. Yet through the influence of the 'Standing order of Congregationalists,' it was again repealed in 1752.§ Again the opposed sects begged for mercy at the hand of the court; and again another law was enacted in 1757, somewhat liberal towards Episcopalians and Quakers; but less so toward Baptists. One feature of this law was peculiarly proscriptive and against them. No certificate was allowed as legal, unless it acknowledged the term *Anabaptist* to be expressive of their sentiments.|| This the Baptists could not do without sacrifice of conscience and faith. They therefore endured the oppression thirteen years, when this law was revised and amended in 1770. By this law,¶ as amended, they were exempted from taxation by presenting a certificate from the church and minister. Three years before the revision of this law, in 1767, there were in Massachusetts 64 churches. Under the influence of the revised law, their churches became more conspicuous, and multiplied more rapidly.

*Ben. vol.1, pp. 356, 358 †Vol.1, p. 354. ‡Ben. vol. 1, p. 381. §Bach. vol. 2, pp. 85, 88. ||Bach. vol. 2, p. 193. ¶Ben. vol.1, p. 445.

CHAPTER III.

Churches in Berwick—Berwick and Madbury—a temporary church in Gorham—first Baptist Ordination in Maine—Church in Sanford—first Baptist meeting-house in Maine—Churches in Wells and Lyman.

Berwick. In May, 1764, a few Baptists in Haverhill, Mass., had been organized to exert their religious influence in church capacity under the ministry and council of Rev. Hezekiah Smith.* Mr. Smith did not escape abuse. He counted not his life dear to himself; and continued the useful Pastor of that church till his death, 1804.† Mr. Smith's labors were not confined to that people. Never tiring in his efforts to extend the Redeemer's kingdom, like his cotemporaries in the ministry, he journeyed into new and distant places, to preach the gospel to the poor.‡ The town of Madbury, N. H., and Berwick, Me., first received his attention and occasional ministrations. He went forth not alone. God was with him; souls were converted; and, he soon had the pleasure of administering the Apostolic ordinance of Baptism in the province of Maine, not far from the place where oppression had annihilated the pious desires, hopes, and prospects of Screven and his brethren. As in Kittery, so in Berwick, opposition threatened to overthrow the work. But the time for God to favor Zion had come.§ Having already learned to endure the cavils and cruelties of persecution with persevering fortitude, the undaunted Smith proceeded in 1768, at their request to organize the Baptists in Berwick into a regular church of Christ. This church was composed of eight males and four females.‖ This was indeed a "little one," but it was to the Baptists in the colonies, as a "Star in the East." Kittery, when incorporated into a town, in

*Ben. v. 1, p. 419. †p. 419. ‡p. 418. §Rev. J. Tripp. ‖Ben. v. 1, p. 309

1647, embraced the plantations of Berwick and Elliot.* Soon the plantation of Berwick became a parish, and in 1713, was incorporated into a town.† One hundred and fifty acres of land had been granted in 1669, for the support of the ministry.‡ For more than a century the inhabitants had been under the influence of the Congregationalists.

A prominent circumstance which introduced the sentiments of the Baptists into Berwick, was an incident in the life of Joshua Emery. Previous to the visits of Mr. Smith, Mr. Emery had separated himself from the Congregational connection. Although esteemed a man of eminent talents and a christian, sound in orthodoxy, yet on account of his dissenting views, he obtained little favor with the community. By way of irony and ridicule he was called a '*New Light.*'§ He invited Mr. Smith to visit Berwick. Subsequently he became a principal actor in the Baptist cause there. With the rise of the church, persecution awoke, and entered a violent crusade against its members and their friends. The presentation of certificates in compliance with law did not prevent their being taxed to the support of the standing Armenian faith.‖ Mr. Emery and John Gowen, two distinguished members of this infant church, were imprisoned through the bigotry of an ecclesiastical hierarchy. Their property was seized and sacrificed to sustain the intolerent spirit. But inspired by a love and zeal kindred to that which burned in a 'Pilgrim's heart,' on the unfrequented heath of Lincolnshire, and which lighted up the nightly surf on which he embarked, the church in Berwick were not to be intimidated by such violence. They persevered; and the blessing of God cheered them in their progress; and their humble and untiring efforts in the cause of liberty, humanity and

*Wms. his. Me. vol. 1, p. 303. †Green. Eccl. Sketches, p. 26. ‡Kittery town records—Greenleaf, p. 26. §Statements of Rev. James Hooper, Paris. ‖Bachus vol. 2, p. 263, and vol. 3, p. 202.

religion, soon taught their oppressors to moderate their vehemence. Mr. Emery entered the ministry, though never ordained, and long sustained his office with dignity and usefulness. Mr. Joshua Eaton was also a member and united his labors with Mr. Emery, in teaching the people. Under the united efforts of Emery and Eaton, this church, like the rising sun, cast its cheering beams over the surrounding darkness, and sent forth its healthful influences into the new and growing settlements Fines, imprisonment, loss of property; irony, calumny, threats; *all*, could not prevent their operations or their influence. In a few years their numbers were so multiplied as to render it proper to divide. A division was made. The brethren in the north part of the town were dismissed to unite with the Baptists in Madbury, N. H., to form one church. This church was then known by the name of the 'Berwick and Madbury.' Over this church William Hooper was ordained as Pastor, at Berwick, August 14, 1776. He was the first Baptist minister ever ordained into the holy office, on the soil of Maine.*

The original church in Berwick, now takes the name of 'Berwick church at the Great Hill.' Mr. Emery continued to preach with this church till he was succeeded by the ordination of William Batchelder, as Pastor, August 14th, 1796.'† During a period of nine years, the church flourished under his ministry. It was increased by a gradual accession till 1805, when a large accession was made to its numbers as the fruits of a special and general revival. The church now showed a total of one hundred and eighty-seven members, and Mr. Batchelder left for another field of labor. Having remained destitute about two years, Rev. Joshua Chase was made their Pastor. He continued with them but a few years, and left them with a diminution of

*Rev. John Tripp's communication. †Rev. J. Tripp.

members, although at first the church under his ministry obtained some prosperity. They were now without a pastor several years; and, trials and divisions cast a gloom over the church. On account of peculiar internal disorders, the church was suspended from the privilege of associational connection in 1818; but was restored again to its 'former standing' in the Association in 1821, under the names 'Berwick and York,' and with but twenty members. June 7, 1826, Joseph Gillpatrick was ordained its minister. During hsi labors with them its number was almost tripled, and the church, with the new name of South Berwick and York, was ready to move forward under the ministry of Rev. Nathaniel Littlefield. In 1839, it assumed its present name, 'South Berwick,' and received Rev. J. Hubbard as pastor, who was a rich blessing to the church, till he removed in 1840. In 1838 and '9, a precious revival was enjoyed. Since Mr. Hubbard left, the church has had no pastor, and but occasional preaching.*

This is the oldest church in the State, and has passed through much persecution, many severe trials, and several changes. It has seen precious seasons of divine mercy, and numerous other churches rise and flourish around it. Here was built the first house for the worship of God, erected among the Baptists in Maine. Of this house the devoted Emery built one-fourth, and gave it to the church.†

Gorham. The labors of Rev. Mr. Smith of Haverhill, did not close in Maine with the gathering and embodiment of the church in Berwick. He penetrated farther into the interior of the Province, visiting from settlement to settlement, preaching Christ, and searching out the friends of Baptist sentiments. He came to Gorham, a town first settled about 1740, and where a Congregational church was

*Facts gathered mostly from the Minutes of York Assoc. †Statement of Rev. J. Hooper, of Paris.

organized in 1750.* It does not appear that the people had as yet been favored with a revival of religion. Those who were professedly pious, had emigrated from other places. Here Mr. Smith found a few Baptists like sheep scattered in the wilderness. With the feelings of a good Shepherd, he collected them into a fold, and recognized them as a Baptist church 1768.† Previous to this movement, all was quiet in Gorham. But this step of these humble and unprivileged disciples at once excited the intolerant spirit which had before slept in the breast of the established order. They were reproached, slandered, and vexed with ministerial taxes, though less so than was the church at Berwick. We do not learn that they ever had a pastor. In 1796, it appears that they were not in fellowship with the Baptists, and probably became Free-will Baptists. It is quite certain that the church was never a member of any associational body.

Sanford. This town was first settled about the year 1747, and was then called Philipstown. It is said that no religious communion was formed here till the gathering of the Baptists into a church.‡ The church in Berwick, like a fruitful vine in a genial soil, flourished, spread its branches into different and distant places, yielding fruit. Its conflicts only quickened its zeal. Watered by frequent showers of holy influence, it soon caused new shoots of heavenly origin to appear. Sanford was a settlement but a few miles to the north of Berwick. A church was recognized here, four years after that in Berwick, in 1772. At first it was a small and feeble band. There were Congregationalists here; and a church was organized of that faith in 1786,§ and we regret to say that there was not the best feelings cherished by the latter towards the former. They had a pastor, but the Baptists still remained destitute, and

*Green. Eccl. Sk. p. 89. †Gathered from statements made by Rev. J. Tripp. ‡Greenleaf Eccle. Sk. p. 109. §Page 89.

from 1790 to the settlement of their first pastor, were called to endure the storms of persecution.

Rev. Otis Robinson became the pastor in 1793. Now their days of darkness found an end. A precious and general revival commenced with the ministry of Mr. Robinson, which, in two years enlarged the church from thirty to one hundred and forty-four. Mr. R. took up his pastoral charge 1810, which left the church without the stated ministry till Rev. Gideon Cook received the pastoral care in 1816, when a second special refreshing was experienced, and the church much enlarged. Mr. Cook continued their useful minister about ten years, and left to officiate in the second church, at Kennebunk-port. After struggling with trials and discouragements several years, the church was again restored to a happy state of prosperity, and Rev. Mr. Cook became pastor a second time, in 1832. In 1838, Mr. Cook again resigns his charge, leaving the church in a happy and prosperous state. Having been destitute several years, and having had only occasional preaching, the church suffered a loss of members. Rev. Joseph Gillpatrick, their present pastor, commenced his labors with the church in 1842. This church has existed seventy-one years, and is now a respectable church of one hundred and two members.* Rev. Paul S. Adams received ordination in this church, September 19, 1838.

Wells. As new fields were opened to the Baptists, the Lord of the harvest raised up laborers to enter and cultivate them. In Wells, a town in the immediate vicinity of Berwick, Baptist sentiments next began to gain an influence, and aided by the exertions of Mr. Nathaniel Lord, a licentiate, several persons became pious. This influence was much resisted and abused at that time. To become a Baptist was regarded by the popular sect as evidence of

*The above statements are gathered from Minutes of York Asso.

a radical deficiency in religious faith, if not in common sense.* Reproaches, however, did not prevent the pious converts from professing Christ by baptism, nor from securing to themselves the privileges of church communion and fellowship. In October, 1780, fourteen persons were recognized by Rev. Dr. Shepherd and Rev. Wm. Hooper, as a church of Christ, and in November following, Mr. Lord, who had been the principal means in winning them to Christ, was ordained pastor of this little flock, and officiated in the church as such for a period of eighteen years.

During the ministry of Elder Lord, considerable prosperity attended the efforts of the church. When his labors terminated with this church, it numbered sixty-two, having obtained a net increase of forty-eight in that period. Of the early life of Mr. Lord, we have no information. From the beginning of his ministry with this church, till death closed up his work on earth, 1832, at the age of 78 years, he officiated as pastor 18 years with the church in Wells, and 28 with the church at Berwick. It is said of him that 'he was eminently useful as a preacher and pastor.' The last sermon he preached, was an affectionate address to his brethren, from these words: 'See that ye fall not out by the way.'†

On the 28th of February, 1798, Joseph Eaton was ordained the second pastor of this church. During the period of Elder Eaton's career with the church, it passed through several important changes; sometimes it had seasons of prosperity, and then seasons of peculiar adversity. Between 1798 and 1803, the church was much enlarged by special revivals. In 1804, the number of the

*Note. The Congregationalists, who had operated in Wells, from an early period, after the first settlement was made in 1643, were much disturbed by the movements of the Baptists, and especially was Mr. Hemmenway, their minister, much perplexed and excited to jealousy and oppressive measures. †Min. of York Asso. 1832.

church was reduced nearly one half by the dismission of seventy-six members to constitute a second church in Berwick, subsequently called the North Berwick. The church now entered a period of trials and discouragements. From 1809 to 1811, several members withdrew connection from the church, being dissatisfied with the doctrines taught by the pastor, Elder E., and as embraced by most of the church, which were 'hyper Calvinistic,' or Antinomianism to an extreme. These dissenting members originated the Free-will Baptist church in Wells. These movements, with other causes colateral to them, produced a sad state in the church,—division and strife, and a gradual decrease of members, so that in 1820, when Eld. E. was succeeded in the pastoral office by the introduction of Rev. Oliver Barron, the church showed a total of twenty-nine members only. For nine years, the first period of Mr. Barron's ministry in the church, little more was done than to rectify disorders by instruction and discipline. Rev. Abner Flanders succeeded Mr. Barron in the pastoral office for a term of one year, and Rev. Isaac Merriam was elected pastor in 1831. Order, peace and love being again established in the church, and the fogs and clouds of Antinomianism being scattered, Mr. Merriam commenced his ministry with encouragement. Nor was his hope disappointed. Revivals were successively enjoyed under his ministry, by which in a fraction more than five years, the church was increased from thirty to one hundred and fifty-six members. Rev. Oliver Barron became its pastor a second time in 1837, by whose exertions the church continued to enjoy a pleasing prosperity.* The revival in 1831, introduced three persons into the ministry; John Chick, preaching in New-Hampshire, Joseph Storer, and Moses Curtis, who died however

*This history is gathered principally from the Minutes of York Association, and a communication from Rev. Oliver Barron.

before he had concluded his course of preparation at Brown University. This church is favorably disposed toward the objects of benevolence.

Shapleigh. Shapleigh, a town adjoining Sanford, on the north, was next blessed with the influence of gospel principles. Rev. Nehemiah Davis was the first Baptist to unfurl the glorious gospel banner in this place. Nor was the effort in vain. A few persons became pious Baptists who, in 1781, united together for the worship of God. Mr. Davis was their gospel leader till about 1798, when he removed to the State of Ohio. The following circumstance shows the increased influence of Baptist sentiments in this town. In 1802, a meeting-house was erected for the accommodation of the Baptists at an expense of $1500.

From among the Baptist professors in Shapleigh, who had for several years considered themselves a church of Christ, and had reported themselves as such to the New Hampshire Association, a church was regularly organized in their meeting-house Oct. 6, 1803, and called the second church in Shapleigh: the remaining persons claiming to be the first church. (The church now constituted contained twenty-two members; twelve males and ten females.) From this time till 1818, the church prospered, by the occasional labors of neighboring ministers, especially, by those performed by Rev. Z. Delano, of Lebanon; and by the untiring and devotional efforts of its deacons, Thomas Shackley Jonathan Ross and John Chadborne. Mr. Chadborne after preaching by the authority of a license, was ordained the first pastor of the church, Sept. 1818, and discharged the duties of that office for four years, when, by his request he was dismissed from his charge of the church in 182[illegible]. Three pastors have succeeded Mr. C.: Rev. Charles Blanchard officiated from April 1823 to 1828; Rev. Parker L

*Dea. J. Bragdon.

ogg, from 1829 to 1832 : and Rev. Joseph Gillpatrick, om Dec. 1833 to Sept. 1841. During these successive inistrations, the church experienced several refreshing evivals, which swelled the number of members to one undred and nineteen in 1841. Rev. J. Chadborne and ev. Luther C. Stevens, originated with this church ; and s present deacons are James Ross and Ivory Bragdon.* ince 1841, this church is recognized as the first in Shapigh. Those brethren who refer to 1781, as the time they riginated as a church, have since passed through several anges. Several persons having become Baptists, in Milon, an adjoining town in New Hampshire, and having nited with those brethren, they were constituted regularly 1828, by the name of ' Shapleigh and Milton ;' in two ears after it appears with the new name, ' Acton and Milon ;' and in 1835, the Baptists in Milton, by their request, ere dismissed to constitute a church in that town, where e old church takes the name ' Acton,' and thus the old ame ' Shapleigh,' is lost among these changes.

After the removal of Mr. Davis, those brethren, called e first church, were destitute of the regular and constant inistry till Rev. Wm. Godding, from Wayne, united with em in 1807, who was one of their firm supporters through l their changes, and who is now a member of the church Acton. By the ministry of Eld. Godding, their numbers ere increased, and in 1816, a pleasing revival was expeenced, which increased their number by forty-three bapsms. From this time till the church was constituted, 828, their numbers were considerably diminished. (See story of Acton church.)

Lyman. Not a year had elapsed after the Baptists comenced operations in Shapleigh, before a central light was kindled in a joining plantation, called Coxhall, now Ly-

*Com. Dr. W. Stevens.

man. A church of twenty-nine members was constitute here, in the dwelling-house of Jacob Rhodes, March 1782, and Simon Locke, who had been especially usef to them as a lincensed preacher, was at the same time, o dained its pastor. Rev. Mr. Locke, like a polar st remained in this one position, shining ever with celest beauty for a period of forty-nine years. He was distinguis ed as a devoted christian, as a plain and faithful preacl of evangelical truth, and as the affectionate and sympath ing pastor. He finished his course and the ministry had received, in a peaceful death, Sept. 6, 1831.

With a skilful and steady hand, Eld. Locke led t church safely through all the hardships and trials pecul to the early progress of the Baptists in this part of State, where clerical oppression, with an iron hand, thre ened the overthrow of every movement by them in ev place. The church did not, like some, obtain a rapid crease by special revivals, but by gradual accession received an addition of one hundred and seventy meml during the period of Eld. Locke's ministry.

N. G. Littlefield, a member of this church, was licen to preach the gospel in 1822, ordained as an evangelis 1827, and became pastor of the church in 1839 or Previous to the death of the first pastor, Mr. Littlefield dered him much timely aid while struggling with the i mities of age. Soon after the removal of their vener pastor, the church was divided, and a second churc Lyman was constituted, with Mr. Littlefield their pas but time and circumstances in a few months convince concerned of the impolicy of such a movement. *Divi* both churches were too small and feeble to sustain the pel among them respectively ; *united*, and the work w be comparatively easy. A union of the churches was t fore effected in 1833, since which the church move harmoniously and prosperously.

At first, the Baptists in L. worshipped in barns, dwelling-
ouses and school-houses. In six years after they became
church, they built a small house for the worship of God,
a cost of $700, which accommodated them till 1820,
hen a second and more convenient house was erected at
expense of $2100. Joshua Smith, Stephen Butler,
muel Burnham, Daniel Kimball, Wm. Waterhouse, John
ant, Joseph Cleaves, and Simeon Andrews, have acted
deacons in the church.

CHAPTER IV.

terborough—Cornish—a temporary church in Fryeburg—Parsonsfield—
Limerick—Buxton.

Waterborough. This town is situated east of Shap-
gh, and north of Lyman, and presented a convenient field
the occasional labors of Davis and Locke; and the spirit
pposition being violent in the towns south of them, it
uld be more agreeable, if not more consistent, to occupy
se places where at least the liability to trials would be
s. In Waterborough, no religious community was as
formed—the minds of the people were therefore un-
nmelled by the influence of any sectarian creed. The
uence of the gospel, as exerted by the ministers and
rches in Shapleigh and Lyman, was consequently salu-
in preparing materials for a Baptist church in that
ce, which were collected and constituted into a church;
. 27, 1791. This church moved on peacefully—the
ds of persecution lowered not around its pathway. Rev.
ry Smith, of Alfred, became its pastor in 1794, and for
eriod of more than forty-two years he fed this people
the bread and water of life, and was with them in a

variety of conditions ; although generally they enjoyed an pleasing prosperity—1798, 1815, 1830 and '31, were specially seasons of revivals which cheered pastor and church, with large additions, besides the encouragement afforded by an annual increase nearly equal to the diminution by dismissions, &c. Mr. Smith lived a farmer in Alfred, till about the age of 34 or 35, when, from a generous heart, from love to God, and compassion for sinners, he left his honest secular business, for a more heavenly employment, and was ordained to the ministry in 1785, and very probably was an important means in laying the foundation of the church with whom he spent the subsequent part of his life and among whom he died Feb. 11, 1836, aged 84. Mr. S. possessed a feeling heart, a tender conscience, a correct judgment ;—he was exemplary, evangelical, devoted, and his sermons were solemn, argumentative and impressive. Mr. Smith's successors to the pastoral office in this church are Rev. Abner Flanders, from 1836 to 1838 ; Rev. H. Robbins, ordained Jan. 3, 1839, and served from Jan. 1839 to 1842, and Rev. J. Merrill now officiating. The churches, Alfred and second in Waterborough, have their origin with this church, and Elders John Haines, Stephen Webber and Timothy Hodsdon, were once disciples among this people. It is now an efficient, benevolent church of one hundred and eleven members.

Cornish. This town is still farther north than Waterborough, and was settled at a later period. Among the original inhabitants, were several pious Baptists from Sanford who immediately commenced holding meetings for social worship, and was thereby instrumental in the conversion of sinners. Among these converts, in the opening wilderness, was a Mr. John Chadborne, who at once became ardently and zealously engaged in the cause of Christ, and

*Com. of James H. Pierce, ch. clk., and file of Min. Y. A.

was instrumental in promoting a very extensive revival of religion, which spread with a powerful influence into several of the surrounding settlements, and laid the foundation for, not only the church in Cornish, but also for churches in several other towns. The converts in Cornish were baptized and became a branch church to the church in Sanford, and Mr. J. Chadborne was elected its deacon; which office he honored till 1798, when he was ordained as an evangelist, and was very serviceable to the Baptists in the vicinity of Cornish. In 1792, this branch was recognized as a regular church; and J. Allen and A. Sherborne were made deacons. In 1801, Dea. Sherborne commenced preaching in this place, by whose labors the church was greeted by several valuable additions. Mr. Sherborne was afterwards ordained at Kennebunk-port, and subsequently was engaged as a Home Missionary and died at Utica, N.Y.

June 1805, Timothy Remick was ordained its first pastor, and served the church faithfully 27 or 28 years, when, on account of ill health, he resigned his charge. Eld. R. saw the fruits of his ministry in this church but a few years. For about twelve years from the commencement of Elder R's labor with the church, a cheering prosperity was enjoyed, so that in 1816, it had a total of eighty members. From that date, its members began to be diminished, and gradually decreased, till in 1832 it numbered thirty-seven members only. During this down-hill course, the church had many severe trials.

During the year 1833, D. C. Haines, a licentiate of Portland supplied them with preaching, and his labors were useful to them. But a more serious evil, and more trying season awaited the church. March 4, 1834, the dwelling-house of Dea. N. Jewett,* together with the records, and

*The relation that Dea. Jewett sustained to the welfare of this church, and to the cause of God, forbid in justice that he should be forgotten. Dea. J. was born in Hollis, N. H. Feb. 11, 1758, became a resident in Cornish, Me.

communion furniture of the church were consumed by fire, and in a few weeks the church was disbanded. There were however many pious souls in Cornish, who soon commenced holding meetings for the worship of God; but being much divided in opinions as regards gospel discipline, they were considerably perplexed what measures to adopt, in which a general union could be felt, and a harmonious co-operation could be enjoyed. May 15th, 1834, at one of these meetings, five brethren being present, it was agreed, that they dispense with the Articles of Faith and Covenant, as held by the old church, and that they take the New Testament for their rule of faith and practice, allowing each member belonging to the union thus formed to fix his own rule of faith and practice, according to his best understanding of the sacred scriptures. Measures were immediately taken to bring all the Baptists in Cornish into fellowship upon this plan. The plan did not succeed so well as the projectors of it anticipated. Here they were still divided among themselves, and rejected by the Association as a church, and lost to the denomination, beyond all hope of recovery. A committee composed of Elders Roberts, Seavey, Littlefield, Hubbard and A. Clarke, raised by the Association in 1835, visited them, who, after much prayerful investigation and consultation, gave the right hand of fellowship to four males and twelve females, as a church of Christ, which has since been uniformly blessed with union and prosperity. Eld. Remick is still living as a member of this church, and has, during this long day of darkness and trial preached to them, as often as the infirmities of age would allow him the privilege. The church is now blessed with the pastoral efforts of Rev. J. Hubbard, jr., who was

1798, and soon became a member of the Baptist church, and remained a worthy member and pillar in it till his death, Oct. 10, 1839. He had pious parents, and was supposed to have experienced religion at the age of 14; but he did not profess his hope in Christ immediately. He at first united with the Congregational church in Durham, N.H. He was baptized by T.Remick.

ordained among them in 1843 ; and shows a total of seventy members. It is now alive to the various objects of benevolence. Joseph Chadborne and Stephen Pearce were its deacons in 1841.*

Fryeburg. It appears from the best accounts we can find, that there was a church in Fryeburg as early as 1787, of which Eld. L. Richardson was pastor ; and that for several years flourished in common with its neighbors. It continued to maintain its progress and a connection in the Association till about 1805, when it disappeared as a church. It then showed as a total of members eighty-three. By the circumstance that the churches, Cornish, Limerick and Limington, received large additions in 1806, of which no account is reported, we conclude that the church in Fryeburg was disbanded, and most of the members united in those churches, and Eld. Richardson became a member in the church in Cornish. This seems to us most probable, although we have no certain evidence that this was the fact. This we know, that there was a church in Fryeburg, at a very early period, and that it was lost to the York Association in 1805, and that those churches in the vicinity did receive in 1806, large additions, of which no account as to the manner of reception, is given in their returns to the Association that year.†

Parsonsfield. A church was gathered in Parsonsfield about the year 1792, and Levi Chadborne became its pastor. In 1793 the labors of Eld. C. were extended into Limerick and Newfield, and additions to the church in Parsonsfield were made from those settlements. The brethren in Limerick‡ were recognized as a branch church, and the members in Newfield becoming nearly equal in number to those in P., the church was called 'Parsonsfield and Newfield,'§

*Com. Mark Pearce, ch. clk.—Min. Y. A. †Min. Y. A.
‡See his. of Lim. §Min. Y. A. 1807.

and retained this name till 1807, when the church in Newfield was organized. Eld. Chadborne was pastor of this church till about the year 1805, which was a period of unusual prosperity to the church, as the number of members when his labors closed, evince; that number being one hundred and eighty-eight. The Congregationalists began to make exertions in Parsonsfield in 1791, and organized a church 1795, under the pastoral care of Rev. Mr. Rolfe, but their prosperity was much less than the Baptists.

Mr. Chadborne was succeeded by Wentworth Lord, who became an early member in the church; was ordained an evangelist in 1803, and became pastor 1806, discharged the duties of the office till about 1830, when age and infirmity required that he should have the assistance of a junior pastor, and remained the senior pastor in the church till 1835.

Mr. Lord was eminently useful as a pastor of this church and to the Baptist cause in its vicinity. While the senior pastor, he was assisted by the ministry of Rev. S. Tyler, Parker L. Fogg, and Wm. N. Slason; and was succeeded by Charles H. Green, ordained 1838, who was a blessing to the church till 1842, when he resigned his charge. From 1806 to 1828, the church, although encouraged by frequent additions, yet by large dismissions, it sustained a net loss of one hundred and sixty members. The scale of prosperity now turned more favorable; and from 1828 to 1836, it received a net increase of sixty-five members. A brighter day began to dawn upon the church in 1838, than had been experienced since its early prosperity. Although diminished by the dismission of about twenty of its members to constitute a second church in town, the settlement of Mr. Green as pastor, encouraged their perseverance; and in 1839 the church received the cheering additions of fifty by baptism. This church is situated in the centre of

the town, and is accommodated with a neat and convenient house of worship, and is able to support a pastor. Present number of members, eighty-two.*

Limerick.† As early as 1793, a few Baptist members resided in Limerick, and constituted a branch church to the church in Parsonsfield, over which Rev. Levi Chadborne then presided, and by whose occasional labors the Baptists in Limerick originated. The influence of the parent church, and the efforts of their pastor, tended to increase their number. In October 1796, a church was organized in Limerick, composed of twenty-five members, and Ebenezer Kingman was ordained pastor a short time after its organization. Eld. Kingman was pastor eleven years, during which the church saw days of prosperity, and a net increase of thirty-eight. After his resignation, the church was destitute of a pastor eight years; and though favored with preaching most of the time, yet the church sustained a net loss in this period of thirteen members. Since 1815, the church has had several pastors, but not in immediate succession. Rev. Willard Glover, from 1827, two years; Rev. Joshua Roberts, from 1832, two years; Rev. Noah Hooper, from 1837, two years; Josiah H. Tilton, ordained pastor in April 1840.

Thomas Paul, Benjamin Paul, Jotham Day, Ezra Tomb, Atherton Clark, Alvan Felch, and Obed Walker, have gone forth from this church into the gospel field, to preach Christ to their fellow-men.‡

Buxton. This place was at first called 'Narragansett No. 1,' and was settled between the years 1740 and '50; and when there were but twenty families, Rev. Mr. Coffin, a Congregationalist, began to preach among them, whose

*Min. Y. A. †A Congregationalist church was organized in Limerick in 1795. Like the Baptist church, it remained small and feeble for many years.
‡Com. by Jesse Locke, ch. clk.

labors were continued in the town for sometime after the Congregational church was organized, in 1763.* The religious views and feelings were, as a consequence, by these exertions, very nearly established, which were strictly of an Armenian character. They were therefore disqualified to receive cordially the doctrines of a gracious dispensation. But at length the clear light, shining from a northern point in their moral heavens, when most of the Baptist churches were gathered into a beautiful constellation, illuminated some of the souls in Buxton. John Chadborne, of Parsonsfield,† and Simon Locke, of Lyman, were among the first Baptist ministers to visit and preach the gospel in this place, and those who became Baptists, at first united with the church in Lyman. The influence against the Baptists, as was common in all the places where the Puritan spirit reigned predominant over the minds of the people, was strong here. And the passion for Pedo-baptism was too unyielding to allow willingly the Baptists even a name or place. But the Lord opened a goodly heritage for them, and a church was organized Dec. 1799. One of their number, Abner Flanders, was called of God to be their teacher and guide, who was ordained pastor about the year 1803, and continued to preach alternately at Buxton Centre, and in the south part of the town, till about the year 1825, during which period the Baptist cause made a pleasing progress. The church lost many by dismissions, &c., but the increase was considerably more than to balance the loss. The original number was fourteen; and in 1825, when the North church was set off, the number was ninety. North Buxton church was constituted of forty-nine members, dismissed from the South church June 2, 1825. By this division, the old church was diminished not only in numbers but in ability; and thereby rendered wholly unable to sus-

*Greenleaf Eccl. his. p. 108. †Min. Y. A.

tain the preaching of the gospel. They therefore declined, being destitute, and in 1833 were dropped from the Association as having lost its visibility as a church. Rev. A. Flanders received the pastoral care of the North church till 1829, when this venerable pastor, after a term of 26 years in B., by his request was honorably dismissed. The next ten years this church had no pastor, but was assisted, and by the blessing of God, enlarged, by the ministry of various preachers, but principally by that of Rev. A. Wilson, of Portland, who preached from 1830 to '32, much of the time, when the church was increased to seventy-five members; by Rev. Samuel Robbins, in 1834, when the church received some additions. In April 1840, William Bailey was ordained, by whose ministry the church increased to one hundred and twenty members.

The Baptists in Buxton have passed through many severe trials; among other evils, they have been afflicted by 'a frequent change of ministers.' The churches in Hollis and Scarboro' have their origin with the Baptists in Buxton.*

[Mr. Bailey left this church and removed to Bowdoinham in 1844.]

CHAPTER V.

Lebanon and North Berwick—Berwick 2d—Berwick 3d—Limington—Kennebunk-port—Kennebunk—Waterborough 2d, a temporary church—Hollis—Newfield 1st and 2d, both temporary—Hiram.

Lebanon and North Berwick. A church was constituted in 1801, which was composed of members residing in Lebanon, and in the northerly part of Berwick, and called 'Lebanon and Berwick.' It is not known that any one preacher in particular was instrumental in laying the foundation of this church; but probably was a field

*Com. W. Bailey, Pas. N. Ch. B.

occupied occasionally by all the neighboring ministers. Rev. Zebedee Delano is returned as their pastor, 1802,* and is yet the senior pastor in the church. Since 1831, assistance has been rendered by several in the ministry; Rev. A. Flanders was a member and preached from 1832 to 1835; John Boyd, a licentiate, from 1836, nearly two years; Rev. J. E. Strong, from 1840 to the present, has officiated as the acting pastor, and continues his useful labors with them. Rev. Mr. Delano was one of the early residents in the town of Livermore, Me., and one of the first converts in the first revival in that town, 1793.† He soon entered the ministry by ordination, and has ever remained piously devoted to the cause he then embraced.

This church has passed through many seasons of trial, and has experienced much prosperity. In 1835, when the North Berwick church was dropped from the Association, it took the name of 'Lebanon and North Berwick,' and has since become an interesting and flourishing body of seventy-five.

Berwick 2d, or subsequently North Berwick. This church originated with the church in Wells. In 1804, seventy-six members were dismissed from that church for the purpose of constituting this second church in Berwick, leaving eighty-two only to maintain the cause in Wells. Rev. Nathaniel Lord was settled as pastor at the time they became a church, leaving Eld. Eaton to guide that flock. Eld. Lord continued pastor of this church till his removal by death, April 28, 1832, when the number of members was 106; when he was succeeded in the pastoral charge by Rev. Philander Hartwell, of the church now called N. Berwick. Eld. Hartwell labored one year, and then the church were left destitute, and owing to its 'hyper-Calvinis-

*Min. Y. A. †See his. of that Church.

tic' views, in 1835, was dropped from the Association, with permission to unite as individual members with other churches in the Association. During its existence as a church, it enjoyed but one special revival, which occurred about the year 1815. Previous to this revival, there was a gradual loss of members, but subsequently, the church experienced more general prosperity, receiving a gradual gain of members.*

Third Church Berwick. A small church of fourteen members was constituted in Berwick, in 1808, called the 3d in B.,' and Rev. William Chadborne officiated as pastor till 1817, when he retired from their midst, and the body having never obtained much strength or increase, and now being destitute of the ministry, declined, and in 1824, set among the stars which rise no more.*

Limington. This town is situated in what was at first called the 'Ossipee' county, and settlements were commenced here about 1775, and a Congregational church was organized in Limington, 1789. Rev. Dr. Adams, a Congregationalist, having preached in this and the adjoining towns nine years, and, being a physician as well as minister,† he had great influence over all the early inhabitants; they were therefore strongly fortified with the faith of Pedo-baptism. With this opposing faith, the Baptists had to contend in this as well as in most other places.

About ten years after the Congregational church was constituted, the Rev. John Chadborne, pastor of the Baptist church in Cornish, began to visit L., and preach the gospel to the people. Now comes a conflict between baptism and sprinkling; but in the contest God gave the victory to the Baptists in a few cases of conversion; and those who became Baptists, united immediately with the church in

*Min. Y. A. †Green. Eccl. his. p. 113.

C., and under the pastoral care of Elder Chadborne. The numbers increased, and in 1802, they withdrew from C and formed the church in L., and Elder Chadborne, b their earnest request left the church in Cornish, and b came their pastor. With this church he labored success fully one year, and resigned to occupy another field. M Chadborne was succeeded the same year by the ordinatic of Stephen Webber, who continued in the office till 180 when he resigned. The church now numbered thirty-fou members. After being destitute of a pastor about fou years, John Seavy, an active member in the church, w useful to the church in the capacity of a licentiate, t 1816, when he was ordained their pastor, who has been shining light in the church. The year previous to th ordination of Rev. Mr. S., the church, after much pe plexity and trial, with a portion of the members wh refused aid in assisting the poor of the church, exclude one-third of its number. This greatly diminished th church, but brought peace and prosperity, as the encou aging result.*

From 1823 to 1840, the church passed through a perio of darkness and discouragement; during which, the faithf pastor almost concluded several times that his usefulne was at an end in that place; but as often some circum stance occurred to increase his faith that the 'vision' w only tarrying for a season, and ultimately would be disclose in the building up of Zion. He waited not in vain. Th blessing was given in 1840, when a general work of divi mercy was experienced. Probably if Mr. Seavy had bee as faithless as some, he would have seen sufficient caus to justify a removal, and left the church to mourn an wait alone, and the blessing of 1840, to a successor. It

*Ch. Clk., Samuel Hopkinson

very certain that such a faith in God, is the best support which a pastor can have in a day of adversity, and the best antidote for an uneasy and indeterminate state of mind.

John Andrews, James Lord, Isaac Small, Isaac Small, 2d, Benjamin Small, and Nathaniel C. Small, have officiated as deacons. John Seavy and Samuel Tyler, became ministers of the gospel. This church has existed forty-one years; its original number was thirteen.

KENNEBUNK-PORT. This is a shore town, about half way from Portland to Portsmouth, and is a large, commercial and wealthy town. It was settled at an early period, and was affected religiously by the influence of the Congregationalist church in Wells, which was organized in 1701. As a result of this influence a Congregationalist church was gathered in Kennebunk, in 1730, with Rev. Daniel Little, pastor,* who was the only minister in the town when the Baptists began to preach Christ in the place, which must have been about the time the Baptist church was gathered in Wells, 1750. A Baptist church was not gathered here, however, till about the year 1803, and in 1804, the church 'Arundel,' now Kennebunk-port, with Rev. Andrew Sherburne, pastor, united with N. H. Association, and numbered twenty-eight members. Mr. Sherburne continued to minister to this church till 1819, and the blessing of God upon the exertions which were made during this period laid the foundation for the Baptist interest in Kennebunk. In 1818, its total of members was ninety-two, but it soon experienced a rapid diminution; in 1820, a second church in Kennebunk-port was set off, and Rev. Jotham Day became its next pastor, but during his stay the church was like 'Lot's wife,' stationary, and in 1829, it was lost to the denomination, having become extinct.†

*Green. Eccl. his. p. 23. †Min. Y. A.

The tender shoot which sprang from this old stock, 1820, soon became a flourishing plant, and is now a most fruitful vine. This was the second church in Kennebunk-port, now the '*Kennebunk-port*'; the first being lost.

KENNEBUNK. The same year, (1803), that the first church Kennebunk-port was organized, a church was constituted in the eastern part of Wells, by the name, 'second Wells,' and was composed of fifteen members, some of whom resided in Wells, some in Kennebunk; Rev. Joshua Roberts, who at that time became its pastor, was much respected by the church and useful in its service, till about the year 1831, when he resigned his charge, and removed to another part in the vineyard of the Lord. In 1830, it numbered sixty-three members, and was in a prosperous condition. This church was called 'second Wells' till 1812; from that time till 1820, 'East parish in Wells'; since 1820, 'Kennebunk.' Since the resignation of Elder Roberts, the church has not received additions sufficient to meet its losses, although blessed with a succession of faithful pastors—as Samuel Robbins, who labored with the church in 1833, one year; (1834, destitute); 1835 and '36, Shubael Tripp, two years; (1837, destitute); 1838, Charles Emerson, one year; 1839 and '40, Elias McGregor, two years; from 1841 to the present, Rev. John Hubbard, (1842). In 1841, its number of members was twenty, only; but its prospects have recently brightened, and the church is much encouraged, although small and feeble.*

Rev. S. Tripp was removed from his labors among this people in 1837, by death, in view of which event, we find the following expression of the Association:—'In his death we feel that the cause of Christ has lost a worthy and faithful minister; society an ornament, and his

*Min. Y. Asso.

family, with whom we deeply sympathize, a kind and affectionate head.'*

Dea. John Taylor, who died October 20, 1838, was a member of this church from its commencement, and was deacon most of that period.† He was beloved by the church in life, and lamented in death.

Second Waterborough. The next church gathered in this Association, was a small church, organized in 1804, by the name of second Waterborough. It appears from its history as traced in the minutes of that body, that its early and principal supports were, deacons John Hill and Paul Chadborne; and, during the last period of its existence, Rev. Atherton Clarke endeavored, from 1826 to 1834, to promote its life and a more cheering prosperity than it had before enjoyed. But his labor was almost in vain, and he relinquished the hope of seeing the church ever arise to distinction and usefulness. Its number of members never exceeded twenty-five, and its visibility was lost to the Association in 1836.‡ This church in 1842, was again resuscitated, and, like a star which had wandered from its proper orbit, brought back to its place in the Association, to move forward in harmony with its associate churches.§

Hollis. A small Baptist church was organized in Hollis, formerly Philipsburg, Aug. 20, 1805, principally of members previously dismissed from the church in Buxton, and partly of persons who had become Baptists by the ministry of Timothy Hodsdon, who was ordained its first pastor, October 9, of the same year. Rev. Mr. Hodsdon was a faithful laborer in this church till about the year 1822, when it pleased the Great Head of the church to remove him to his home in heaven. During his ministry the church received but a small enlargement, and but few

*Min. 1837, p. 9. †Zion's Advocate. ‡Min. Y. A. §Min. Saco Asso.

alterations, there being no extensive revival in that period. From the death of Elder H. till 1832, the church was destitute of a pastor, though not altogether deprived of preaching, and still remained small and inefficient. This church owes much to the piety and faithfulness of deacon S. Bradley and Daniel Haley. Sometime in 1832, John Hubbard began to preach in the capacity of a licentiate, and on the 9th of October was ordained as pastor, and soon, under his ministry the church appeared like one coming up out of the wilderness, clothed in light; and for three years advanced, obtaining a small net increase of members. Rev. Mr. H. left in 1835, since which time the church has been destitute; in a low, tried and discouraged state, and at present has thirty-four members only.*

Newfield. The Congregationalists were forward of the Baptists in Newfield. They organized a church there in 1801. But being unfortunate in their first pastor, it was many years before they realized much prosperity.† It is quite probable that Baptist ministers in the vicinity began many years before this time to preach occasionally in Newfield. Rev. Levi Chadborne, of Parsonsfield, was blessed in his efforts to evangelize the people in N., as early as 1793, and soon a part of the church in Parsonsfield belonged in that town.‡ In 1807, thirteen were dismissed from P., and a church was constituted in N. of fourteen members. In 1809, William Goodwin, who had been useful to the church as a licensed preacher, was ordained pastor, the church then numbered thirty-nine. He left the church 1810, with the number of members increased to fifty-one. The church was then destitute of a pastor till 1824, and sustained in that time a loss of more than one

*Com. Wm. Bailey, Buxton. †G. Eccl. his. p. 115. ‡See his. Par. C. p. 45.

half of its members. This year, Shubael Tripp, who had held a license in the church two or three years, was ordained to the ministry, and assisted the church. The church had now twenty members, having been diminished by the dismission of several members to aid in forming a second church in the town. Rev. Mr. Tripp retired from this field in 1825, and the church was again destitute, and after a conflict with darkness several years, and no prospect of surviving the trial, by a recommendation of the Association in 1836, the church was disbanded to unite with other churches in the vicinity.*

Second Church, Newfield. This church was constituted May 14, 1818, and the same year united with Association, with twelve members, some of whom were previously dismissed from the first church for this purpose. This church like the one from which it originated, was destined to a few years' existence, only; and these formed a period of trial and discouragement, which ended about the year 1837. Since that time there has been no Baptist church in Newfield to unite with the denomination in extending the Redeemer's kingdom.†

Hiram. This town is situated north of Cornish, and is the most southerly in Oxford county, and was among the early settlements in that section of the country. As early as 1787 and '88, Rev. Zebediah Richardson, of Fryeburg, and Rev. John Chadborne, of Cornish, introduced Baptist sentiments among the people, by occasional visits, and preaching the gospel to them, and some few of these early settlers became Baptists. Mr. John Watson, and Lucy, his wife, and Mr. Asa Osgood, and Lydia, his wife, were the first baptized by Elder Richardson, and united to the church in Cornish, that being the nearest and most convenient for them; and although the distance was eleven or

*Min. Y. A. 1836. †Min. Y. A. 1813 and 1836.

twelve miles, Watson, Osgood, and their wives, on foot, and in bad roads, punctually attended the meetings in Cornish. This they did till 1803, when they were favored with more preaching in Hiram; and 1804, under the labors of Rev. Levi Chadborne, of Limerick, a very glorious work of grace was enjoyed, which resulted in a pleasing increase of Baptists, who were added to the same church with Watson, etc. In 1805, Elder William Godding, on a mission by the direction of the Association, spent a short time among them, and baptized fifteen persons. From this time till 1809, the people of Hiram obtained a portion of the ministry of Rev. T. Remick, who was then pastor in Cornish, and were blessed with many precious seasons in this period. The foundation being now laid, and the materials for the building being now prepared, the erection of the edifice was the next thing to be done. The Baptists in Hiram, therefore, were assembled in the dwelling-house of Mr. Stephen Burbank, and recognized by a council as a church of Christ, with nine males and nine females, eighteen in number. Since this church was constituted, there have been but a small increase of members, never exceeding twenty-seven; never able to erect a house for worship; therefore they have been obliged to meet in dwelling-houses, barns, school-houses, and town-house. They never had the assistance of a pastor, till Rev. J. Chadborne became their minister, in 1835; and were blessed with no special revival till 1839, when a few souls were converted and added to the church. Mr. John Watson was a prominent member in this church, and was active in all its interests. He lived to see all his children converted. He died 1827, aged 77 years. Dea. Thomas B. Watson died in 1836. Dea. Osgood died some time previous. These all distinguished themselves for usefulness in the church. John Watson is their present clerk.

CHAPTER VI.

South Berwick Village—Saco—Acton—Cape Neddock—North Kennebunk port—Kennebunk Village—Alfred—Parsonsfield 2d—Shapleigh 2d—First Kennebunk and Lyman—Sanford 2d—Mt. Hope—Springvale.

South Berwick Village Church. This church is the offspring of the first and oldest church in Berwick, a division of which took place before the ordination of Rev. William Hooper; and that portion of the members residing in the south part of the town, then distinguished by the name 'Quampeagan,' united with the Baptists in Madbury, N. H., and settled Elder Hooper, as their pastor. 'Quampeagan'* is the place where now stands the pleasant village of South Berwick, in which is situated the church we now describe. The Baptists being a branch of the church in Madbury, received a portion of the ministry of Elder H.

The Congregationalists formed a society at 'Quampeagan landing,' in 1700, built a house for worship, and organized a church in 1701, and settled a pastor in 1702.† They then obtained the ministerial lands belonging to the ancient 'Piscataqua,' and laid serious obstacles to the progress of the Baptists, and occasioned their long and trying struggle, to obtain a permanent location as a denomination in that village. At length the victory was won, and a small church of fifteen members was organized in 1824,‡ by the name it now bears. At first it was aided in its operations as a church by its deacon, Charles Shorey and Christopher S. Hale, a licentiate preacher. As evidence that these movements pleased the great Shepherd, prosperity began to attend the church at every step in its progress.

In 1826, Rev. Charles Miller became pastor; Rev. Joseph Ballard, in 1829 or '30; Rev. Lewis Colby, in 1838;

*Rev. J. Tripp. †Green. Eccl. his. pp. 26, 27. ‡Min. Y. A. 1824.

Rev. J. Richardson, in 1842. These pastors officiated in immediate succession, and were each eminently useful in promoting the advancement of the church in numbers and ability.

The first revival witnessed in this church was in 1826, in connection with the ministry of Elder Miller; but this was only as the few drops before the more glorious shower of divine grace and mercy received under the ministry of Elder Ballard in 1831, '32 and '33, which added one hundred and forty-five to the church by baptism. By this and subsequent prosperity, the church has become a large and useful body, being active in the various benevolent enterprises of the age.

North Buxton. For an account of this church, see p. 48.

Saco. In this ancient town commenced the first permanent settlement in the State of Maine, in 1623,* and the first seat of government in the Province.† This settlement underwent many changes, so that no religious organization took place till the formation of a Congregational church, September 30, 1730; although the town had been favored with several ministers previous to the existence of this church, and a house for the worship of God had been erected in 1674.‡ We do not learn that any other religious sect made efforts in this town, till the Methodist commenced about the beginning of the present century.

From the best accounts that can be obtained, it does not appear that the Baptists made any movements earlier than 1800. It is reported that Elders Simon Locke, Abner Flanders and Josiah Converse, were the first Baptists to bestow any labor to advance the cause of Christ in this place, and that Elder Converse was the first to administer the ordinance of baptism there. This, we think

*Willis' his. Port. vol. 1, p. 16. †Wil. his. Port. vol. 1, p. 48. ‡Green Eccl. his. pp. 53, 54.

nust have been performed between the years 1806 and 10, while Elder Converse preached in Portland. Most f the early efforts made by the Baptists in the town, were owever by Rev. A. Flanders; and these occasional efforts re to be regarded as among the preliminary means which ave ultimately originated the Baptist interest among ne people; also the church whichwas organized Februry 8, 1827. The original number was seven, two males nd five females, which number was soon increased to xteen.

Rev. Frederick Clarke was their pastor in 1828, and ne number of the church was that year increased to irty-two members, and their prospects encouraged them make an effort to provide for their accommodation, a ouse of worship. The church was small and composed ostly of females. It was therefore resolved to lay their tuation before the Association for their advice and sistance. They did so, and the Association sympathizg with them in their condition, recommended to the urches and all benevolent persons, to do what they uld to assist the church in their undertaking. Mr. larke was the principal actor in the business, and espeally in collecting voluntary contributions.

A lot of land was purchased at the cost of $500; a me for the house was erected; and a vestry was built ich served for meetings. Now comes a scene of trials d difficulties in the church, which entirely prevented eir enterprise. For want of means the frame of the use was never covered, and the lot of land lost for want a good title; and Mr. Clarke deposed from his high lling in the denomination on account of his fraudulent ts in the business. The church was divided in the air; one part favored Mr. Clarke, the other part conlered him faulty. Councils were called, but in vain;

a third* council who deliberated upon the proceeding and results of the two former, and upon the doings of th parties in the church, also upon the conduct of M Clarke during the whole affair, settled the matter. The reported to the Association, (by whose authority they ha acted), through the medium of a select committee chose by the same body to examine and advise respecting th report;† that Mr. Clarke had not 'given satisfactory a count of the monies' collected by him to aid the buildi of the house; 'that we have not confidence in Mr. Clarke as a faithful brother or minister of Christ, and th we do not fellowship him in that sacred office'; believi that Mr. F. Clarke has forfeited all claim to Christian a ministerial character and standing; your committee al recommended that the church withdraw from him th fellowship both as a Christian and as a minister; and th same committee recommend to the Association the appoi ment of a committee to assist the church in Saco, in car ing into effect what was advised by the committee. The unfortunate occurrences operated to almost annihilate t Baptist cause in Saco, by bringing down upon the denom nation an overwhelming weight of prejudice. But th God who can make the wrath of man to praise him, a restrain the violence of prejudice, opened a fair prospect the church, by soon restoring harmony, principally by t wise, the prudent and timely efforts of Rev. Adam Wils who labored in the gospel with them the most of the ti for two or three years, next subsequent to the removal Mr. Clarke. When Rev. Clark Sibley was installed p tor, Feb. 17, 1836, the church was increased to about si members; he remained one year, and again the chu was destitute; but prospered under the ministry of R S. Sargent, Rev. S. W. Field, and Rev. C. W. Bradbu

*Min. Y. A. 1832, p. 5. †Min. Y. A. 1833, p. 5.

uring the interval between the resignation of Mr. Sibley nd the ordination of Ahira Jones, as pastor, August 16th, 838. Mr. Bradbury was ordained as an evangelist in this hurch, March 14, 1838.

Rev. Mr. Jones continued his useful ministry in this hurch till the year 1843, which was a period of peculiar rosperity to the church, its number being increased to one undred and fourteen. In the summer of 1841, they com-eted a new and convenient house of worship, at a cost of 3,500.* Rev. A. Colburn is their present pastor.

Acton. (See First Shapleigh, p. 38.) As Baptists ncreased in Shapleigh, their influence was felt in Milton nd Acton. After the division in Shapleigh, 1803, the aptists in the west part of the town were called the first urch, and was so considered (although there are doubts hether it was ever regularly organized, as no records of proceedings can be found) till 1828, when a church was thered by the name of 'Shapleigh and Milton,' in which aces the members resided. Within two years it passed rough another change, and takes the name of 'Acton and ilton,' most of the members living in these towns. In 835, the Baptists in Milton, became a separate church, aving the old stock with the name Acton, and which is e present church in that town. Its origin being some-nat peculiar, it will be proper to trace it by a review of e Baptists in West Shapleigh. We find these Baptists thout a pastor from the removal of Eld. Davis, till 1807, nen Eld. Wm. Godding became their minister, and offici-ed till 1835, when, on account of his age, he resigned the sponsibility, but remains an honorable and venerable ember of the church in Acton. Eld. Godding was among e first converts in the town of Livermore, and ordained the work of the ministry in Shapleigh, in 1807. He was

*Rev. A. Jones and Min. Y. A.

assisted in all his labors by the worthy deacons, John Bo
well, Aaron Hubbard, John Lary and Nathan Brackett,
of whom were early members of the church, and efficie
promoters of its cause. Enoch Wood was afterwa
added to the list of deacons, who, with John Bodwell, w
regularly ordained to the office. There were several in
resting revivals among these brethren previous to a
change in their name as a body. They numbered in 18
seventy-nine members.

Rev. Tozier Lord was the first to labor in Acton
behalf of the Baptists, about the year 1780; but El
Godding has been the principal agent under God in pla
ing the vineyard of the Lord in that town.*

Jan. 24, 1828, the Acton church was organized, by
name of Shapleigh and Milton, consisting of twenty-ei
members ;† Rev. Willard Glover came to their assistan
and aided their progress several months, in which time th
was a revival, which introduced new members, and ind
ed most of the old members to unite with the chur
Charles Emerson was ordained pastor, July 17, 18
Under the united labors of Emerson and Godding,
church obtained great prosperity. Mr. Emerson clo
his pastoral charge, Aug. 1834, and Rev. Thomas Jar
son succeeded him as the acting pastor, Sept. 1837, a
continued his useful ministry in the church 1843.
evidence of their prosperity, their number is one hundr
and fifteen ; and in 1841, they finished a new meeti
house at a cost of $850. Samuel Stady and Benjam
Brackett are the present deacons. This church has ex
rienced more than ordinary trials, most of which w
caused by intemperance, and on account of which seve
members have been excluded.‡ The cause of these tri
is now, however, almost entirely removed.

*Min. Y. A. †Mark C. Heard, Ch. Clk. ‡M. C. Heard, Ch. Clk

Cape Neddock. This church is situated on a point of
nd in the town of York, and was organized August 20th
29, of twelve members, five males and seven females. A
v Baptists and members of the church in South Berwick,
d resided here many years. Eld. N. Lord preached one
mon at the dwelling-house of Jeremiah Weare, in 1780,
t opposition prevented further attempts at that time to
ngelize the people. After an interval of about twenty-
ee years, Eld. W. Batchelder* preached a lecture in an
hard, owned by David Webber, and God gave power
the truth, which awakened attention ; and though his
orts were vigorously opposed, nearly fifty souls, in a
rt time, were converted ; part of whom united, as a
nch, with the church in South Berwick ; the remainder
ginated a Free-will Baptist church. In a few years the
thodists commenced preaching, and some of these
ted their efforts with them.

The interested reader may ask why the Baptists were so
velcome to the people of York. We cannot answer the
uiry, unless it were owing to an aversion to their senti-
nts, created by the influence of Pedo-baptism, into the
nciples of which the people had for many years been
octrinated. The half-way covenant church had existed
e from 1673, and Pedo-baptism in Episcopalian form,
much earlier period. But the violence of persecution
g checked, if not entirely overcome, by the freedom
American institutions, the way was open for a more
eful effort by the Baptists on the Cape. While a branch
rch to South erwick, they were assisted by the occa-
al preaching of several ministers, and especially of
ers Andrew Sherburne and Joshua Chase. When the

* hearing Eld. B. preach, Samuel Weare, Cotton Chase and John Ten-
Congregationalists, renounced their favorite notions of baptism, and
ne piously engaged in the cause of truth, and Mr. C. is a worthy dea-
a the church.

Methodists began, they professed great love and union · the Baptists, and feeling that their profession was sincer the Baptists united with them in buildi a house of wo ship in 1823. And now comes a test of their lov They must have a deed of the house, and provide th preacher. But the Baptists, disliking the yoke of aristo racy, concluded to act for themselves.

Rev. Oliver Barron mmenced preaching here M 1829. At first he found many to oppose his efforts, but H the blessing of God he was successful among them for term of about three years. The church was increased twenty-four members. They have since prospered und the labors of a succession of ministers. Rev. John Hain preached one half of the time in 1832. Joseph Ames, licentiate, occasionally in 1833. Rev. Clarke Sibley r ceived the pastoral care Jan. 9, , and remained thr years; and then the church had a supply several weeks Noah Hooper, jr., then a student at Newton Theologic Institution, and nearly one year by Rev. D. M'Master; t April 15th, , when Rev. Gideon Cook commence his labors as pastor. He having preached three year resigned his char , and was succeeded by I. Merrill, licentiate, who preached about a year, and left the churc destitute.

This church has held several protracted meetings, whic have been the means of much increase in numbers, a power of influence, while other sects have rather dimi ished. The second church in Wells originated partly wi this church; Rev. Theodore H. Lunt was sent forth the gospel ministry; and Cotton Chase, Jonathan Talpe and Samuel Webber are its deacons. Whole number recei ed by baptism is seventy-one; present number, fifty-five

BIDDEFORD, now NORTH KENNEBUNK-PORT. Th

*Dea. Samuel Webber, Ch. Clk.

urch was received into the Association in 1835, with ten embers. It retained the name Biddeford, and a place in e Association without any alteration in its number of embers till 1840, when it was increased by an addition of elve by letter, and its name changed to North Kennebunkrt. It grew to be more prosperous, with occasional eaching. It has never been blessed with the labors of a stor, and remains a small feeble church of twenty-eight embers, who are 'at peace' among themselves.*

Kennebunk Village Church. This church is situated a pleasant and flourishing village, and was organized in 34. Soon after it was embodied, Thomas O. Lincoln of oston, and a graduate of Newton Theological Institution, came its pastor. During his ministry here, a period of out two years, the church prospered, being blessed with a vival and a pleasing addition by baptism in 1836. After ev. Mr. Lincoln left for a more important field, in the city Portland, the church remained without a pastor, and desute of the stated ministry, and as a natural result, their mber diminished, and the ability of the church lessened, l the summer of 1839, when the labors of J. M. Harris, a entiate were obtained, which proved a great blessing to e Baptist interest in that village. The gifts and labors Mr. Harris being acceptable, he was ordained pastor Oct. th, 1840. The same year this small church erected 'a at and convenient' house of worship, every way adapted their wants and circumstances, and an ornament to the lage.' Although Mr. Harris resigned his pastoral charge d retired to another field of labor, in 1842, the church s blessed with preaching the most of the time, and their mber and ability increased as the fruits of a special work divine grace. Rev. G. Cook succeeded Mr. Harris he total of members in 1843, was eighty-two.†

*Min. Y. A. †Min. Y. A.

ALFRED. As early as 1799, Eld. H. Smith of Waterborough, preached occasionally in Alfred. Other denominations had preceded him, so that it was not till several years had passed away, that he saw any particular fruits of his labors. Fourteen years after the first settlement was commenced in what is now Alfred, the Congregationalists began to preach among the people, and a church of that faith was organized in 1780.* Soon after, a society of Shaking Quakers was founded in the town. The minds of the people therefore were prepared for any thing but for the reception of Baptist sentiments and practices. But Eld. Smith continued his labors, and in 1805 he had the privilege of administering baptism in the place. This opened the way for others, who from time to time were joyful to embrace the ordinance. In 1817, a sufficient number having become Baptists, a branch to the church in Waterborough was formed in Alfred. The same year this branch church erected for their own accommodation in Alfred, a house for worship at a cost of eight hundred dollars, in which Eld. Smith preached the gospel to them one-fourth of the time, till his death. Before his departure he advised these brethren to embody an independent church. With his advice they complied; and Aug. 22, 1836, eleven males and twenty females were regularly, by council, constituted into a Baptist church; Jedediah Tripp and James P. Nutter were ordained into the office of deacons, who have conducted their seasons of worship when destitute of a minister.

From May 1835 till January 1841, Rev. N. G. Littlefield was their pastor, and preached with the church one half of the time, the other half being devoted to the church in Lyman and elsewhere. Eld. Littlefield was as useful among them as the circumstances and the peculiar notions

*Green. Eccl. his. p. 110.

nd feelings of the church would warrant. There was ome increase of members. Since his labors were with-rawn,* the church has not been favored with preaching egularly. Within the year 1841, they were blessed a few nonths with the preaching of John Hubbard, jr., a licen-iate; and at present, one half of the time, by Rev. Z. Morton. The church has passed through many trials, rising mostly from internal causes—has been blessed with everal pleasing revivals—and is now enjoying union and n encouraging prosperity. Its total number of members n 1843 was forty-four—it once numbered forty-nine. Four ave been added from other denominations.†

Second Church in Parsonsfield. The original nembers of this church were dismissed from the first hurch in Parsonsfield, 1838. On the 31st of May, the ame year, they were recognized as the second church in . This church is located in the southwest part of P., t a distance of four miles from the first church. The Baptists here own about one half of a small Union house f worship, the other half is owned principally by the Free-ill Baptists. This church has a fund of one thousand ollars, bequeathed to them by the late James Marston, of ., the interest of which is to be appropriated for preach-ng the gospel to the benefit of the Baptist cause in that lace; which, with the ability of the church, although ever favored with a pastor, they have been supplied more nan one half of the time since their organization, and suc-essively, by Rev. A. Flanders, Levi Smith, John San-orn, Curtis C. Taylor, licentiates, and students in New

*The cause of his leaving, was the imprudence of one of the members. he circumstance was, "a certain female, without just cause, became alien-ed in her feelings towards him, and to seek the gratification of her re-engeful spirit, originated false reports, implicating his moral character, and rculated them, secretly from him, which created suspicions and jealousies nong some of the members, which, when known by him, were a source of ial, and he immediately resigned his charge of the church."

†John Friend, Ch. Clk.

Hampton Institution, N. H., by Rev. E. Cox, who was ordained as an evangelist at Shapleigh, in 1841, and by John Hubbard, a licentiate of the church in South Berwick. Their original number was twenty-two, and by these labors the church has increased to the number of twenty-eight. It is a singular circumstance that they have had three deacons, all of the name of *Marston*,—Caleb, Jacob, and Simeon.*

Shapleigh Second. This church is located at 'Emery's Mills,' so called, in Shapleigh. Here is a small village, at a distance of three or four miles from any Baptist house of worship, and several Baptist professors residing here, it seemed important to them that something more should be done in that village by them for the cause of God, than they were doing. Consequently, in the spring of 1840, they commenced, regularly, a semi-weekly prayer-meeting. This movement pleased the Lord of the harvest; a revival of religion and the conversion of sinners were its blessed fruits. Materials were now prepared for a church in that village. These were brought together and embodied January 21, 1841, and consisted of 'five males and nine females.' On the 9th of June, 1841, two of their number, George Heard and Elbridge Cox, were ordained as evangelists; the former of whom did, for two years subsequent to his ordination, devote much of his labor to the benefit of this feeble church. September 28, 1842, John M. Wedgewood, their present pastor, was ordained among them. Total of members in 1843 twenty-seven.†

First Kennebunk and Lyman. It appears from the minutes of York Association for 1841, that a division had taken place in the church in 'Kennebunk'; that two letters were received, each coming as from the church

*Com S. Marston Ch. Clk. †Moses Goodwin, Ch. Cl. per W. Stevens.

The first speaks of 'a part of our number having gone out from us; have erected a house and worship God in another town, (Lyman), and although by dropping those members which is nearly one half of our number,' &c. The other letter says, 'we have completed our house' of worship, and then speak of prosperity. The first letter returns a total of twenty members, and Rev. J. Hubbard, pastor; the second, twenty-nine members, and Elder Flanders, preacher, three-fourths of the time.* These parties are recognized as distinct churches—their difficulties being so far removed, that the brethren with Mr. Hubbard, pastor, remain the old Kennebunk church, and those with Father Flanders, preacher, and the new meeting house, the 'First Kennebunk and Lyman' church. These churches have since prospered. In 1842, this church received an addition of twenty-six by baptism, as the fruits of a pleasing revival, under the labors of Rev. E. Robbins, who preached to the church three-fourths of the time for several months from the beginning of the year. The church is now prospering under the labors of their pastor, Rev. S. Ladd. Total of members, sixty-four.†

Sanford Second. This small church was organized with seventeen members, by council, July 27, 1830; and is situated in the south-eastern part of Sanford, where these brethren resided, and previously existed as a branch of a church in Kennebunk. Their strong inducements to become an independent church were, the distance from that church, and the place of worship in Sanford, together with the circumstance of their having erected a convenient house for their accommodation in their midst. It was desirable therefore that the ordinances of the gospel should be administered to them in their own house, which privi-

*Min. Y. A. 1841, p. 8; and Statistic, p. 6. †Min. of Saco Ass.

lege was now granted them. At the time they were embodied, they enjoyed the labors of Philander Hartwell, then a licentiate, but who was in a few months ordained to the work of an evangelist, whose ministry was continued with them something more than a year, and blessed with a revival, which increased the number of the church to forty members. The church next received the ministry of Rev. John Chadborune, and were encouraged to perseverance. From 1833 to 1836, they were in a destitute, tried and scattered condition, when, by the assistance of neighboring ministers, they awoke from their slumbering, called upon God, who vouchsafed to hear, and answer their request, by a revival of his work, which added twenty-one willing converts to their number. Since that time the church has made but a small progress, and are at present destitute of a pastor.*

Sanford, Mt. Hope Church. This church had its origin with the first church in Sanford. The members residing about Mt. Hope, in that town, being at a considerable distance from the old place of worship, and in the midst of a growing population, decided that it was their privilege and duty to be embodied into a separate church. On application, they therefore received a dismission from that church, and were organized February 25, 1841, six males and twelve females, with Rev. G. Cook, as their pastor. Previously, and in 1840, these brethren, with others friendly to their cause, erected a convenient house for worship, forty feet by forty-six feet. Total abstinence from all that intoxicates, was adopted as a special article in their creed; and Sabbath School instruction receives their united efforts. Daniel Johnson is their worthy deacon. Soon after their organization, they were encouraged by a revival, and since with a cheering prosperity. At present

*Min. of York Ass.

they have preaching one half of the time, by Rev. J. Boyd; and present, as a total of members, twenty-seven.*

Sanford, 'Springvale Church.' This church was† organized a few months since, with thirteen members, and is situated in a manufacturing village of some importance, and though 'few in numbers,' yet, says a writer, 'having a mind to work and combining no ordinary degree of efficiency, we trust their course will be *onward*.' They are favored with some aid by the occasional labors of Rev. E. Robbins. Total, thirteen.

CHAPTER VII.

YORK ASSOCIATION.

Brentwood Conference—New Hampshire Association.

With the Brentwood conference originated the York Association. That conference was formed in 1776, and embraced three churches. Two of them, Berwick and Sanford, were in Maine.‡ Dr. Shepherd, the founder of the church in Brentwood, and Rev. Wm. Hooper, of Berwick, 'were the principal promoters' of this body.‡ Notwithstanding the obstacles in the way of progress, Baptist churches multiplied and united to this conference. This community continued till 1785,‡ when it assumed the character of an Association, and embraced in addition to the two already mentioned, the following churches in Maine, Wells, Shapleigh and Lyman—a majority of the Association were still in Maine, and associated with these churches were the following ministers, William Hooper, Nathaniel Lord, Nehemiah Davis, and Simon Locke. These

*Gideon Cook, and Min. Y. A. †Min. Y. A. 1843. Dig. Let. p. 8.
‡Benedict's his. Bap. vol. 1, p. 319.

five churches and four ministers, constituted the entire denomination in Maine, while at the same time there existed something more than eight times the number of Congregational churches* and ministers, who were encouraged by the protection of law, and privileged with the disposal of all the ministerial lands in the places where they were located. They had, therefore, the power of influence, and possessed every facility for retaining it, nor were they slow to secure every means favorable to their success.† The Baptists were few and surrounded by disadvantages, yet relying upon God they sought and obtained prosperity by his blessing. From 1785 to 1800, the number of churches in Maine belonging to this body was doubled by the addition of churches in the following places: Waterborough, Cornish, Parsonsfield, Limerick and Buxton. The churches in Maine belonging to this body in 1800, embraced six hundred and sixteen members and eight ministers.

Some important business touching the Baptist cause in Maine, had already been transacted in this Association. Although most of these ministers had performed voluntary missions into the middle and eastern parts of Maine, and aided in promoting the cause in some of the remote and new settlements, yet feeling that something more efficient must be done than could in this way be accomplished, the Association at its anniversary in 1800, appointed Elders Hooper, Smith and Batchelder, a committee to employ a missionary to travel into the eastern parts of the State, 'to preach and administer the ordinances of the gospel;'‡ and

*Green. Eccl. his. .p 22 .Appendix—Also p. 34, Appendix.

†The Friends or Quakers commenced operations in Maine Oct. 1730, at Kittery, now Elliot, and in 1785, they had six meetings or Societies for worship weekly, and four monthly meetings.

Elder Benj. Randall, the founder of the Free-will denomination in Maine, began to travel and collect societies in 1731, and in 1785, nine of these societies existed in Maine, six or seven preachers,and two quarterly meetings

‡Min. Y. A. p. 7.

contributions were taken in the Association and in the churches, to aid the benevolent work. They saw that the field was large and the laborers but few, and as the zeal of their persecutors moderated, they felt that the churches were more safe, and therefore they could with less danger extend their influence abroad. Although these pioneers to the Baptists had learned to endure the trials of a cruel opposition, yet they rejoiced when its rage and violence were checked. Something can be learned of the feelings of the Baptists as regards these trials, and their causes, from their corresponding letter to other Associations in 1800. 'Under the auspicious smiles of Heaven,' says the letter, 'we see our churches generally advancing in love. There have been several revivals the year past; and glory to God, the work appears to increase. However, we are not wholly exempt from trials, for in many places irreligion raises her indignant clamor to attack christianity and her children with pointed railery and impious defamation. But comparatively we have little reason to complain; for through the condescension of our heavenly Father, the *persecuting reign* of tyranny and religious oppression are greatly suppressed, and the inhuman barbarity experienced by our ancestors, is now generally contemned by the civilized part of community, and blessed be God, an enraged multitude, blood-thirsty accusers and partial judges, are not permitted to desolate the church as in ages past.'* They felt that 'vigilance, firmness and fervor' were necessary even now, lest 'the cause become a prey' to those 'demoralizing principles' which were then too industriously propagated.

In addition to this arrangement before mentioned to send aid to the Baptists farther eastward, a system of voluntary supplies† to assist the feeble and destitute churches within

*Min. Y. A. 1800, p. 11. †Min. Y. A. 1800, p. 7.

the Association, was vigorously sustained. This plan of voluntary operation was commenced in 1798, and was highly beneficial to the cause of truth and righteousness in many destitute regions.

One important means of success in these early days of the Baptists in Maine, were frequent days of *fasting* and *prayer* for special manifestations of the Divine Spirit on the churches. Such seasons were recommended by the Association* in 1798.

Operating with the spiritual means of gospel truth, and upon these simple missionary plans, with faith in the ever precious promises of God, the Baptists in York county prospered with more than anticipated success. The churches constituted at an earlier period than 1800, had most of them enjoyed precious revivals, bringing in rich and large harvests, to enlarge and render them distinguished and powerful. Other churches had sprung into being, and radiated with the same celestial light, combined their power and influence with those which preceded them, and thus contributed to the permanency and usefulness of the denomination in this part of the State.

The system of voluntary supplies to the destitute, and their co-operation with the Maine Domestic Missionary Society, had accomplished much towards the ultimate success of their cause. Something may be learned of their progress in the period of the last ten years, from the increase of their numbers and facilities for further advancement;—and, something of their spirit, their zeal, their wisdom, and their ability, from some of their movements in an associational capacity.

In 1810, there were seventeen ordained ministers of the gospel; twenty-one churches; and nearly thirteen hundred and eighty-one communicants in Maine, who composed the

*Min. Y. A. 1798, p. 6.

principal ministers and churches in the New Hampshire Association; making a net increase of nine ministers, twelve churches, and seven hundred and sixty-five communicants.

To advance their cause, the Baptists were far from making any compromise with heterodoxy, or countenancing error. All persons or churches seeking fellowship and admission, were required to give evidence especially of experimental piety; a satisfactory testimonial of soundness in gospel faith and doctrine, and of consistency of christian and gospel practice. In 1802, two churches wishing to unite with this Association were refused the privilege because of what was deemed by that body to be a radical deficiency in their doctrinal creed. The Association felt that to receive them with their creed, would introduce a *scism* into the body, and endanger its peace and harmony.*

The evils of intemperance began to be felt and considered by the Baptists in 1803, when they commenced measures to prevent the sale of spirituous liquors at their annual meetings, and in a few years the practice was entirely broken up in this Association. About this time some of the churches were troubled with some who crept in unawares, and who made great pretensions to piety, and yet believed in the Universal salvation of all men. That such hypocritical innovators upon the faith and practice of the churches should be at once excommunicated, the Association gave it as their unanimous decision.†

The year 1803 was a jubilee season in the churches composing this body, during which nearly two hundred were added by baptism, which was in those days to the Baptists an unparalleled increase for so short a time.

At the annual meeting of this body in 1809, it was recommended to the churches to observe the first day of

*Min. Y. A. 1802, p. 6. †Min. Y. A. 1803, pp. 6 and 2.

January as a 'day of Fasting, Humiliation and Prayer; and that they pray for an increase of laborers;—for the revival and speedy enlargement of the *baptised* churches;—for a more liberal spirit to be given to them, that the laborers may be supplied, and destitute be assisted;—for a more perfect understanding of gospel doctrines and gospel discipline;—and that God 'would rend the vail from off the minds of such of his own people, as are yet blindly partaking of the sins of great Babylon; that they may know the order of his house, and the purity of his gospel kingdom.'*

At the annual meeting of this body in 1815, the subject of Foreign Missions was first introduced to the consideration of both ministers and people. And as might be expected from the missionary spirit which had always characterized the movements of the Baptists in this vicinity, the subject received a cordial welcome, and the enterprise of the Baptist Board of Foreign Missions liberally aided. It was now most solemnly and earnestly recommended to the churches to form auxiliary societies to promote the pious design to carry the gospel to the heathen. This call upon the churches was heard by some, and at the meeting in 1816, $61 59 were brought into the treasury of the Lord, and since that time the cause has been sustained in these churches by a praiseworthy and liberal benevolence.

It may be somewhat surprising to many, that there should be a loss of numbers in this body at this point in its history, seeing that there were more extended efforts made to give a more general increase to the denomination; and the inquiry may arise, why that loss? All astonishment will vanish, when it is remembered that during the period from 1810 to 1820, the whole country was brought into painful extremity by embargoes, wars, and heavy taxes, which oc-

*Min. Y. A. 1809, pp. 6 and 7.

casioned many removals from the older towns to the new settlements in the interior of the State, for the important purposes of gaining a more easy subsistence in such 'hard times.' And, by these removals, dismissions from these churches were frequent, to unite with others situated among these settlements, which, subtracted from the net gain by baptisms, left a balance of gain, much less than the diminution by exclusion and death. Neither is it surprising to find, which is in reality the fact, that more loss was sustained by removals in this period, than in any other, of the same length of time, in the whole history of the Association, considering the proportions of members in each period.

From 1820 to 1830, there was still a numerical loss of communicants, but it was a period of more enlarged and well directed movements by the Association towards the accomplishment of Zion's victory, and for the general interests of the Baptists in the State. During this period, Foreign and Domestic Missions received increasing attention and aid; a fund was raised for the assistance of those widows of deceased Baptist ministers residing within the limits of the Association, who are needy of the comforts of life; and more systematic operations were made for the religious education of the youth connected with the denomination. As early as 1815, male and female societies, auxiliary to the B. B. F. M., began to be formed in these churches, the donations of which were transferred to that Board through the medium of the treasurer of the Association, till the York County Auxiliary Society was organized in 1827.* All the monies raised in the Association, and within the circle of this auxiliary, took the direction of that society. The efforts for this cause now became more general and prompt. Previous to 1823,† (June 12,) the Association had acted as a Domestic Missionary So-

*Min. Y. A. 1836 †1824.

ciety, operating by a Board of trustees appointed at each annual meeting, who received and expended all the funds raised by the churches and otherwise, for that purpose. A Domestic Missionary Society was then formed, which relieved the Association from the responsibilities of that business. By this society much was annually done for the feeble and the destitute.

At the meeting of the Association 1824,* it was resolved by the Association to take up an annual contribution for the 'relief of needy widows and children of deceased ministers in the Association.' This resolution has been sustained liberally, and by it the widow and fatherless have been made glad.

In 1827,† the Association recommended to the churches the importance of Sabbath Schools, and urged them to establish immediately schools and libraries in each church and society. Several schools were already in operation, and some had been established for years.

In 1828,‡ the Association became a Temperance society, what would be called now, a Washington Total Abstinence Society—for entire abstinence was recommended; and the resolutions now passed were spirited and truly catholic.

In the State Convention, formed in 1824,§ this Association united and sent delegates annually to co-operate with their brethren in those measures pertaining to the general interests of the denomination in the State—and toward the close of this period, three Quarterly Meetings, the 'North,' the 'South,' and the 'South-western,' were organized in the County of York. There were but few special revivals enjoyed by the churches in this county during this period; and the annual additions were small compared with some other societies in the State. There was however an accession of several new churches.

*Min. Y. A. 1724. †1827. ‡1828. §1824.

From 1830 to 1843, this Association made a more pleasing progress than it had done in any former period. The number of churches, ministers and communicants, were increased, so that, after a reduction of all losses by churches and individuals, the aggregate of members in 1843, was considerably larger than in 1830.* In 1841, the Association was divided, and in 1842, several of the churches were organized into the Saco River Association; making two bodies where had existed for a period of sixty-five years, but one. The reason for this division is recorded in the minutes of the York Association for 1841,† in the following language:—'Whereas this Association being scattered over a large extent of territory so as to subject the delegates to the necessity of travelling a great distance, unless its session be held with some of the central churches, and being so large as to render it impracticable for the smaller churches to invite it; and also to subject the larger ones to considerable inconvenience, it would evidently be for the convenience and interest of the body to be divided; therefore, Resolved, That this Association be divided, and hereafter make two distinct bodies.'‡

Between 1830 and this division, six new churches were added to York Association; and subsequently, one to York, and one to Saco, making eight new churches which sprang into life in this period, within the old limits of York Association. (See statistics.) Owing, however, to some changes made respecting the condition and circumstances of several of the older ones, and the total disappearance of several of them, the net increase is but six, making the total of churches in both bodies, thirty; fourteen in York,§ and sixteen in Saco.

The relations and places of pastors and ministers have

*See Statistics, Table No. . †Y. A. min. 1841, p. 12. ‡Y. A. 1843, Table of churches. §Saco Ass. Table Ch., 1843.

been constantly changing, and yet about the same number have been employed within the limits of these churches, annually. These changes have been occasioned by death, which has removed several of the venerable Fathers in the ministry to their glorious rest in heaven, and by the removal of others who have exchanged their fields of labor; and while the friends of Zion mourn in view of vacancies thus made on the walls of her strength, they should be excited to admiration and encouragement that the Lord of the harvest holds in reserve others whom he has designed to fill them. This design has been accomplished for York. When the labors of Locke, Eaton, Lord, Smith, Tripp and Roberts, were finished on earth, others, the sons of the churches whom they and other pastors, nurtured, are raised up, qualified, and sent into this vineyard, to cultivate and watch over it. In 1830, the number of pastors and isters were twenty-five; in 1843, twenty-six; nineteen of whom only are pastors.

As with the natural world, so with the moral, in some interesting respects. While some parts are blessed with copious showers and fruitful seasons, other parts are parched with scorching droughts and cursed with blighted harvests; and then the scene reverses. The barren becomes fruitful and the luxuriant becomes sterile. So with spiritual vineyards. At one time, blessings of heavenly grace fall upon some of the tender plants, causing them to yield a plentiful increase; while others seem to be left for a season to wither and droop under the pressure of a cold and cloudy atmosphere. And then the cloud of mercy moves, to refresh these thirsty hills of Zion. The reviving and saving influences of the Holy Spirit have been annually experienced in this Association; but in 1831, '32, '34, 39 and '40, they were most copious and general among the churches, when large accessions were made to

them of such as hope to be saved, and the friends of Zion sat together in heavenly places, and were constrained to shout aloud for joy.

The benevolent objects which began to receive the attention of the Association previous to 1830, and those which have subsequently claimed their co-operation continue to be encouraged by these friends of God and of humanity. The resolutions almost annually passed by them, evince the spirit and feelings they cherish towards these causes. We notice with pleasure, resolutions on Missions; Foreign, Home and Domestic; on Temperance; on S. Schools; on the Observance of the Sabbath; on Institutions—Theological and literary; on Periodicals and other publications; on Ministerial Education; on Bible Cause; on Popery; on Slavery; on War; on Days and Objects of Prayer; on the Death of Ministers; and on other subjects immediately connected with the welfare of Zion and the spiritual good of mankind, passed by this body, thereby expressing their opinion, desire and preferences respecting these objects severally.

These resolutions entertain the subject of Missions with deep interest; recognize total abstinence from intoxicating drinks as the sacred duty of all men, and especially of Christians; recommend S. Schools, observance of the Sabbath, education of the ministry, the circulation of tracts, and other religious publications, and the bible cause, to the prayerful attention and aid of the churches; urge the importance of spending the seasons set apart for prayer as the nature of objects to be prayed for, demand; and regard popery, slavery and war, as most serious evils, to be deprecated and opposed.

While the Baptists in this country promoted the welfare and usefulness of Waterville College and other public institutions, without the limits of the Association, by a com-

mendable liberality, they did not forget that their children at home required more enlarged and more suitable facilities for an academical education than was afforded them by the common school system. To provide means for the culture of their minds, an academy at Kennebunk village was established in 1834, and has hitherto been sustained by a liberal and general patronage by the churches, and exerts a respectable and useful influence on the surrounding community.

It deserves to be remarked here that, in 1830, Baptist churches existed in twenty-one towns in the county of York, leaving only three, Elliot, Kittery and Biddeford, unoccupied by churches, though Baptist professors reside in, at least, two of them. These towns still remain without any Baptist organization.

YORK ASSOCIATION....TABULAR VIEW.

ORGANIZED 1785. CHURCHES IN 1843.	Orig. No.	Tot. in 1800.	When const.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped.	Lost.	Gained.	Whole No.	Present No.
S. Berwick,*	12	60	1768	296	21	1	49	50	25		204		378	50
First Sanford,		144	1772	245	12	5	109	63	46	12	70		396	96
Wells,	14	63	1780	305	19	2	123	65	47	7		5	389	152
Lebanon & N.Berwick,	52		1801	181	9	3	58	32	42		34		245	79
Acton, or 1 Shapleigh,†		53	1781	285	20	2	109	33	52	17	31		360	118
Kennebunk, 1 Arundel,	15		1803	131	27		53	17	28	15	30		173	30
First Shapleigh,	22		1803	199	5		43	20	21		44		226	98
S. Berwick Vil. Church,	15		1824	276	84		130	23	23	28		18	375	189
Cape Neddock,	12		1829	85	9	2	35	5	6	1		4	108	65
Second Sanford,	17		1830	59	14		3	15	17	1		1	80	45
Kennebunk Vil. Church,	17		1835	72	21	1	20	2	1		6		111	82
Mt. Hope, Sanford,	18		1842	4	5		1					1	27	27
Second Shapleigh,	15		1841	9	9		1	3	1		1		37	27
Springvale, Sanford,	13		1843										13	13
	222	320		2147	255	16	734	326	309	80	420	29	2914	1071

*Gr. Hill B Reorg. 1821. †Reorg. 1830

SACO RIVER ASSOCIATION.

This Association embraces seventeen churches in this tate. The histories of sixteen of these have already been iven. The church in Alfred Gore, consisting of fourteen embers, was added in 1844. The anniversary that year as at Kennebunk-port. The circular letter was on the nportance of giving our youth a religious education.

'Consider,' says this letter, 'the importance of giving outh a religious education. There is on their part an ctual demand for it. They, in common with adults, are bjects of physical, intellectual and moral wants. To eet the actual necessities of youth, all these must be sup- ied. To neglect either, is to impair their vigor. To pply their physical wants, you give them food and rai- ent. To meet their intellectual, you provide them with ooks and teachers, to give them a knowledge of the arts nd sciences. To meet their moral wants, you should give em a knowledge of God.'

ACO RIVER ASSOCIATION.....TABULAR VIEW.

ORGANIZED 1842. CHURCHES IN 1843.	Tot. in 1800.	When const	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Excelled.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
man,	56	1792	29	200	21	2	92	23	48			20	259	106
aterborough,	68	1791	un	268	35	4	112	30	33	1	38		375	111
rmish,	48	1792		136	8	1	44	33	43	4		5	193	70
rsonsfield 1st,	90	1792		236	19	1	71	53	48	9	83		346	82
merick,	40	1796	25	118	29	4	50	19	36	10	8		191	68
mington,		1802	14	172	2	3	30	21	35			10	191	125
aterborough, 2d,*		1804	16	24	1	1		2	5		12		42	25
llis,		1805	25	56	7		11	10	23		10		98	34
ram,		1809	18	15	5	3	8	16	6			4	44	13
l. Ch., Kennebunk-pt.,		1820	21	190	33	3	47	16	30			12	247	157
rth Buxton,		1825	49	105	9		29	2	22		1		166	120
co,		1827	7	84	59	2	44	14	13			35	152	116
rth Kennebunk-port,		1835	10	8	13		2	2	1				31	23
rst K. and Lyman,		1843	24	36	12			12	2			6	72	64
fred,		1836	31	14	8	1	4	2	2		2		54	44
rsonsfield 2d,		1838	33				2	1	2				33	23
eorganized 1812.	282		382	1468	264	25	529	261	319	24	204	96	2484	1194

The whole number of members reported in a church, may be greater or s than the reported alterations would make—in the former case, the sur- us is put down in the column 'gained,' in the latter case the deficiency in column 'lost.'

CHAPTER VIII.

CENTRAL PARTS OF THE STATE.

Origin of Baptist principles in this part of the State—first Church in these parts at Bowdoinham—second at Thomaston—third at Harpswell—first Association in these parts, formed by these three Churches in a dwelling-house in the town of Bowdoinham, and called "the Bowdoinham Association."

That section of the State in which the Baptists next began to operate and multiply, was along the western side of Kennebec; and soon after, they commenced progress in the eastern part of what is now Lincoln County, and among the people in the new settlements along the western shores of Penobscot Bay. These movements were began soon after Baptist churches first commenced operations in York County. The circumstances which opened the way for the Baptists in this new country were somewhat singular if not mysterious, and as interesting as singular. As in almost every part of the State, so in this, the Congregationalists had planted themselves in all the leading settlements, and most flourishing and promising towns. But God had in reserve fields and opportunities for the Baptists, and in his own time and by his own wise method, did he open these fields to them, and confer these opportunities.

Considerable settlements were made along the shores of the Kennebec and Androscoggin rivers, previous to 1770, but in the more interior, they were commenced at later periods. About this time openings in the forests began to appear, where are now Bowdoinham and Bowdoin, and the inhabitants were continually removing from the settlements along the rivers to those commenced in the interior. A few pious families were among the first to commence the settlement called Potterstown, (now Bowdoin.) These soon

began to hold regular meetings for social religious worship.* Having no minister, they spent the time in pious conversation, prayer, and singing praises to the Lord. These were seasons of refreshment, spiritual and heavenly refreshment.

In January 1781, Mr. James Potter, whose history fills an important place in the annals of the early Baptists in this part of the State, removed with his family from Topsham to Bowdoin, or Potterstown.† Mr. P. entertaining favorable views respecting the religion of Christ, although not pious at heart, was much gratified to find religious worship maintained in this new settlement, and became a constant attendant upon these seasons of devotion. How interesting to a pious mind to trace the peculiar means which are employed by a gracious God to develope his wise designs! Mr. Potter, a chosen vessel of mercy, was now to be converted, and called to be an apostle to these inhabitants in the wilderness. And these social meetings were selected as the important means to bring him from the love of sin to the love and service of God.‡

Soon after Mr. Potter took up his residence in Potterstown, he was converted by the grace of God, and became actively engaged in the cause of Christ. His prayers and exhortations gave new interest to these social meetings, and added to their influence. He began to feel that he ought to profess Christ publicly, by uniting with a christian church. He therefore united with a Congregational church in Harpswell; but with the faith and practice of this church, he was not satisfied. He turned his attention wholly to the Bible, and although he knew nothing of the Baptists, he saw clearly that the immersion of believers only, was scripture baptism. He says that 'he saw himself, and all others unbaptized, who were not baptized by immersion upon a profession of faith.'§

*Potter's Nar. p. 7. †Potter's Narrative, pp. 7, 8. ‡P. 14. §P 11.

Although convinced that Pedo-baptism and sprinkling were unscriptural modes of baptism, he did not at once separate himself from the church with which he had united; but immediately without the usual forms of qualification confered by the church, he began to labor for the conversion of sinners. Nor did he labor in vain. A reformation commenced in Potterstown, March 1782, and continued through the following spring and summer. During this revival, Rev. Nathaniel Lord, of Wells, while on a journey through this part of the State, and who was the first Baptist preacher whom the people had ever seen or heard, visited and preached two discourses to the people in Potterstown. His preaching was to these thirsty disciples as the pure waters of life. 'After the service was over,' says Mr. Potter, he went out and sat down with about fifty young christians around him, and we did rejoice and praise God together.' Mr. Potter, with no uncommon interest and emotion, says to Rev. Mr. Lord, that he had learned 'that he was a Baptist.' Mr. L. replied, that he was. Mr. Potter, after requesting him not to relate his peculiar sentiments, wished the privilege of stating to him his own views of the gospel and gospel ordinances, as he was called a Baptist, and that after hearing his statements, he desired him to decide whether he was a Baptist or not. His wishes were granted, and after Mr. Potter had related his views, Mr. Lord informed him that 'if he believed what he had told him, he was one, for he told all that they believe and hold.'* From this time Mr. Potter began to travel and preach Christ to the people in the different surrounding settlements and towns. He was beloved by the people, and received earnest solicitations from almost every place in this then new country. And his ministry was blessed to the conversion of many souls, which became the spiritual

*Potter's Narrative, p, 17.

germs, where have originated several flourishing Baptist churches.

His peculiar views upon gospel ordinances, however brought down upon him the anathamas of the Congregational clergy, who considered the introduction of Baptist sentiments as opening the way for a rapid spread of heterodoxy, which would fill the country with strange delusions. Mr. Potter was frequently interrogated respecting the soundness of his principles, the genuineness of his motives, and by what authority he preached the gospel. In 1783, however, Mr. Potter intimates that their opposition began to be more moderate*, or to use his own language, 'some of them began to be more friendly.' In this way Mr. Potter toiled on in the cause of truth and righteousness, till Oct. 1783, when the Lord of the harvest, in great compassion, sent to his assistance Rev. Isaac Case, of Rehoboth., Mass.† Never were the labors of a preacher, or his coming more timely. Converts were multiplying as the fruits of special revivals in many places, and for want of a proper administrator, they sighed in vain for the ordinances of the gospel. When Mr. Case came into this section of Maine, the field therefore was 'already white to the harvest,' and he began immediately to gather in the precious fruits.

Mr. Case arrived at Brunswick, Oct. 21, 1783. Being an entire stranger, he tarried that night at a public house. The next morning, on inquiring for some pious persons on whom he might call, he was directed to the dwelling of a Mr. Woodard. Mr. W. and wife being pious, gave him a cheering welcome. At their request, Mr. Case preached at their house in the afternoon and evening of the same day, and the afternoon of the next day he preached at the dwelling-house of Mr. Samuel Getchell. These opportuni-

*Potter's Nar. p. 18. †Mr. Case's Jour.

ties gave Mr. Case a favorable introduction, and prepared the way for his subsequent reception in the neighboring settlements.*

There being some revival then in progress on Sabasdegan Island, in Harpswell, he went to that place, where he saw the power and love of God displayed in the conversion of sinners. On the evening of the 23d of October, he preached his first sermon on the Island, and to use his own description of the meeting, 'the Lord poured forth the effusions of the Holy Spirit; sighs, groans and tears were among the people.' Several persons were awakened to see their lost condition by nature; among whom were two brothers, Isaac and Ephraim Hall, who were subsequently made joyful in hope and became useful ministers in the Baptist churches. These were the first 'seals' of the ministry of Mr. Case in Maine.† Oct. 25, in compliance with the earnest solicitation of a pious female, whose heart was filled with the love of God, and compassion for perishing sinners, Mr. Case left the Island, and made the people in Potterstown a visit. At a place called the 'New Meadows,' he met Mr. Potter. Here these two holy men formed an interesting and religious acquaintance—interesting to Mr. Case to find a fellow-laborer in this wide-spread missionary field, and most cheering to Mr. Potter to receive so spiritual and devoted an associate in the good and abundant work before them. After spending the day and evening with Mr. Potter and the people at Potterstown, Mr. Case, with Mr. Potter, returned to the Island. On the following Sabbath, they not having made arrangement for a meeting, attended at the Congregational meeting-house, and Mr. Case preached in the afternoon. But, says Mr. Case, we 'being received rather coolly,' met in the evening whomsoever were disposed to attend at the dwelling-house of a

*Mr. Case's Jour. †Mr. C's Jour.

Mr. Purington. The work on the Island was general. On visiting, says Mr. C. 'in almost every family some were weeping in the bitterness of their souls, others rejoicing in hope.'

October 29th, Mr. Case visited Georgetown (now Bath) where the labors of Mr. Potter had been blessed to the conversion of souls, and for several weeks he went from place to place, and from house to house, preaching, exhorting and praying, and 'the hand of the Lord went with him.' If opposition arose, he heeded it not.

November 4th, Mr. Case administered the ordinance of baptism to a female, on the Island, which was the first instance of baptism by Mr. Case in Maine, and the first administered by any Baptist east of the town of Gorham. About this time a Rev. Mr. Randall, the celebrated Free-willer, came to the Island and labored with success a short time. Mr. Case spent about three months in this section, uniting his labors with Mr. Potter; during which he visited most of the settlements in this vicinity, preaching to the people, and baptized many converts*

From an impression of duty, Mr. Case left these settlements in January 1784, and directed his way eastward. He felt that the Lord had a special work for him to do in that direction. His convictions were confirmed when he arrived at New Castle. 'Here,' says he, 'I received evidence that my convictions of duty to go eastward were of the Lord.' The circumstance was this—at this place he met two messengers from Thomaston, who were on their way to Sabasdegan, to invite him to 'come over nd help them.' He proceeded forthwith, as Peter went to the house of Cornelius, to Thomaston, where he found the people prepared to receive the word of the Lord. Mr. Case, on his arrival, found a few pious souls who had been spend-

*Mr. Case's Journal.

ing that very day in fasting and prayer in view of his coming. Thus the way of the Lord was prepared. On the 31st of January, he preached his first sermon in Thomaston, which was the opening of a new era in the religious state and character of the town, it being blessed to the awakening of three persons to a sense of their rebellious character against God, and lost condition in sin. A most glorious and extensive revival of religion was the immediate result of these movements.*

A wide and extensive field for gospel labor was now open before Mr. Case. He therefore made Thomaston his place of residence, where he remained about eight years, preaching in that and in the adjoining towns, settlements, and on the Islands in Penobscot Bay; while Mr. Potter remained in the vicinity of Kennebec, travelling and preaching in the new settlements, which were annually multiplying in the interior of the State. Many were the obstacles which these servants of the Lord had to overcome. The country was new, roads were bad, or no roads at all. They had therefore to travel on foot, or on horse-back, to carry the word of life to the destitute, and in many instances opposition, slander, and ridicule tried their patience and fortitude.

The weapons which the enemies now wielded against the Baptists in this part of the State, were in some respects unlike those which were applied against them in York County. To prevent their increase, every attempt was made in almost every place to prejudice the minds of the people against them. 'Ignorant Fanatics,' 'Bigoted Baptists,' 'New-Lights,' 'Close Communicants,' etc., were no uncommon epithets. Irony, slander, and reproaches were heaped upon them.† No wonder they considered themselves as the sect 'every where spoken against.' But con-

*Mr. Case's Jour. †Mr. C's Jour.

scious that they were not persecuted for impious motives, or evil deeds, but for righteousness' sake, they rejoiced and persevered. When reviled, they reviled not again.

As the history of the several churches will embody most of the incidents and particular circumstances important to the history of these early movements, we shall proceed to give in brief narrative and order of time, as they were organized, their history severally, and shall commence with the church

Bowdoinham. The first Baptist church in Bowdoinham was constituted on the th of May, 1784.* This church owes its origin to a revival experienced in this town, under the labors of Mr. James Potter in 1782; at which time there were no Baptists in this part of the State, nor had Mr. Potter or the people ever seen or heard one of their preachers; and there being no church of any faith in the vicinity, these disciples remained without the ordinances of the gospel and church privileges. Between this time and the organization of the church, Rev. N. Lord, of Wells, Rev. Simon Locke, of Lyman, Rev. I. Case, and Job Macomber, preached occasionally to them, by whose ministry they were instructed and comforted. They had no particular trials to endure, and no persecution. Mr. Case visited Bowdoinham, in November 1783, and on the 24th day of that month he baptized six persons, who were the first to receive the ordinance in this place. Mr. Case relates the following instance as connected with this baptismal season. After baptizing five persons who had been previously received as candidates, a woman came forward to the water and desired baptism. She was informed that if she believed in Christ with all her heart, she might. She then related what the Lord had done for her soul, which relation evinced that she had experienced a work of

*Syms Gardner of 2d Ch.

renewing and saving grace, and consequently she was received as a proper subject of baptism. While preparing to go 'down into the water,' her husband came forward filled with anger and great rage, and threatened to kill himself if his wife was baptized. The husband was warned of his guilt and danger, and the wife was baptized, and instead of suicide, the man was slain by the law of God, and then made alive by the blood of Christ.* Others were subsequently baptized, and thus the foundation was laid for a church. The church being formed, a central point of influence was created, and a home provided for the converts in the vicinity. About the time the church was constituted, Mr. Job Macomber, from Middleborough, Mass., who had previously taken up his residence in Bowdoinham, became a member, and was ordained as its first pastor in August of the same year. As there was no convenient place provided for the ordination, a stage was erected under the open canopy of heaven, on which he was set apart for the great work of preaching the gospel of Christ. Rev. I. Case preached on the occasion, and Rev. Simon Locke, participated in the exercises.

Elder Macomber discharged the duties of pastor till 1810, when he was succeeded by Daniel Pierson, one of its members, who was ordained May 9, 1810. Elder P. continued with this church till a second church in Bowdoinham was constituted, when he resigned his charge of the first church and became pastor of the second. Twenty-nine were now dismissed from this church, which left it small, feeble and destitute of a pastor.† Although blessed with occasional revival visitations, its numbers never exceeded sixty-eight, and it was now reduced to a total of twenty-four. Rev. Elihu Purington, from Topsham, became a member in 1818, and subsequent to the resignation of Eld. Pierson,

*Rev. Mr. Case's journal. †Syms Gardner, of 2d Ch.

administered to the church though not as pastor. Remaining destitute of a pastor's care, it did not obtain much prosperity; and influenced by a high tone of Antinomian faith, in 1840 it withdrew its connection from the Bowdoinham Association, of which it was one of the original members.* It was never able, (or disposed) to provide for its own accommodation a house of worship, and being opposed to the general movements of benevolent associations, it has never done much for the general interests of Zion, or the cause of humanity.† Thus has waned the first light enkindled in this new wilderness.

THOMASTON, now known by the name of 'FIRST THOMASTON.' This was the second Baptist church constituted east of the York Association, and the first east of the Kennebec river. Thomaston is in the eastern part of Lincoln county. The first settlement here was commenced about 1741, and between this time and 1756, some efforts were made by the Rev. Robert Rutherford to establish the Congregational principles, but it does not appear that he succeeded. He died in October, 1756. There was no church formed here of any faith previous to the gathering of the Baptist church by Rev. I. Case, in 1784.‡ Previous to the arrival of Mr. Case in January of that year, a few pious persons lived in the town who sighed over the spiritual condition of the people. When Mr. Case came, he was made welcome by many joyful hearts, and especially by Mr. Brown and family, with whom he first tarried. The anxiety expressed that he would remain and preach to the people were to Mr. Case, favorable indications for good; and the first sermon which he preached being blessed to the awakening of three persons, strengthened his hope that his labor would not be in vain. The next day, (Sabbath) he preached at the dwelling house of Mr. Oliver Robbins, whose wife

*Min. B. A. 1850. †Syms Gardner of 2d Ch. ‡Green. Eccl. his. p. 172.

was the only pious Baptist to be found in all this eastern country.* Another person was awakened at this meeting, and thus commenced the special season of mercy which became general in Thomaston, and which spread into several surrounding neighborhoods. Many souls were soon converted to God, and some who had strayed like the prodigal, were reclaimed, among whom was Mr. Elisha Snow, whose name is remembered especially in all the churches in the eastern part of the State. Mr. Snow immediately entered the ministry of the gospel, and was eminently useful in the work till he was eighty years of age. He died in his ninety-third year.

Frequent seasons for humiliation, fasting and prayer, were among the most efficient means which promoted the rogress of this revival. The first baptismal season was on the 26th of Feb., when Mr. Case baptized fifteen converts. This season is still remembered as one of great mercy and joy. March 12th, eighteen more received the precious ordinance. The work now became more powerful and glorious, in view of which Mr. Case exclaims, ''Tis wonderful to see God's work among poor sinners; and we may stand still and see the salvation of God.' In April, twenty-five more happy converts embraced baptism with rejoicing; and in May 23, six others.

The foundation being now laid, and suitable materials prepared for a Baptist church in this far eastern settlement, it was believed to be duty to bring them together. Consequently on the 27th day of May, 1784, the disciples of Jesus in Thomaston, assembled in the barn of Mr. Oliver Robbins, voted Eld. Case Moderator, and Samuel Brown Clerk. They then voluntarily gave themselves to each other in solemn covenant and church relation, and received the hand of Fellowship from the Moderator as a church of

*Mr. Case's Jour.

Christ in gospel order. The same day, fourteen were baptized, three of whom were added to the church, making fifty in all; forty-seven constituting the original number; and, on the 30th, the church celebrated the 'Lord's Supper' for the first time. Rev. Mr. Case was now joyfully received as the pastor of the church, who continued his ministry with them about eight years, when he removed to another field.* The original members of this church at this time were not all fruits of the extensive revival in this place. Under the labors of Messrs. Case and Snow, disciples had been multiplied in other places, wherever they had travelled and preached. In Camden, Warren, St. George, Damariscotta, on Deer Island, Long Island, Fox Island, Isle Haut, converts had been gathered to Christ. In May 1787, persons had become pious by means of their labors, and had been brought into connection and fellowship, and under the watchcare of the church in Thomaston, from Ballstown, (Jefferson,) N. Castle, Nobleboro', Waldoboro', Friendship, Cushing, Warren, Union, Camden, Castine and Fox Island; so that at this time this church embraced a territory in extent more than 30 miles. About this time a serious trial disturbed the peace of the members in Thomaston; the cause of which was lodged in the bosom of the church, which resulted in a painful rending of the body. Thirty-four members were excommunicated Sept. 1790, among whom was the Clerk of the church, who refused to deliver up the records to the church. But, says Eld. Case, 'the building was of God, it therefore withstood the storm.' The origin of the trial and division arose with a difference of opinion respecting the doctrine of Atonement, between Mr. Snow and S. Brown.

In the spring of 1792, Rev. Mr. Case resigned his pastoral care of the church, and was succeeded in 1794 in the

*Mr. Case's journal, and com. of Rev. L. B. Allen, pastor, 1842.

pastoral office by Rev. E. Snow; since which the church has enjoyed the faithful labors of a succession of worthy pastors, by whose ministry they have experienced several pleasing and fruitful revivals. In 1795, by Eld. Snow's labors, the church was revived, and made to forget in part its former affliction. But this refreshing was, to the more wonderful work of divine grace and mercy which appeared in 1808, as the 'former' is to the 'latter' rain, when one hundred and forty-eight additions by baptism cheered and encouraged the church. Revivals were experienced in 1811, when fifty were added; 1815, fifty added; 1824, Eld. S. Fogg, pastor, twenty added; 1831 and '32, Rev. A. Kalloch, pastor, sixty-nine added; 1842 and '43, Rev. L. B. Allen, pastor, sixty-seven added.* These are among the special and peculiar blessings which this church has received from God. But many trials at different times have afflicted the church. One we have described. A second commenced with the instability of Samuel Baker, who had left the Methodist connexion and united with the Baptist church in T., and was ordained colleague pastor to Elder Snow in 1808. As is frequently the case with such as hastily change their doctrinal views, he made shipwreck concerning the faith, and was excluded from the denomination in 1813, for preaching the unscriptural and skeptical doctrines of Universalists. Since that time, the church has been much annoyed and perplexed by his changes. Upon his apparent humble repentance and sincere confession of his erroneous views and practices, he was restored to the confidence and fellowship of the church, March 7, 1813, and on the 24th day of the same month, and for similar offences, was again excluded. In this way, and for similar reasons, Mr. Baker has been excluded and restored again and again, till but a small degree of confidence in his integrity is felt by any.

*Com. Rev. L. B. Allen—Rev. I. Case's journal—Lincoln Asso. Min.

Several members of this ancient church have become ministers. Elish Snow, ordained at Harpswell; Tristram Jordan, ordained in the church, 1808, (June 5); Thomas Merrill, received as a licensed preacher from the Congregationalists; and Isaac Bridges, licensed January 24, 1812. And the following churches owe their existence, in part, to dismissions from this;—Cushing, Fox Island, West Thomaston, Appleton, and 3d Thomaston. It has existed fifty-nine years. The whole number of persons who have belonged to it is seven hundred and five. Present number, 1843, is two hundred and eight.*

Harpswell, now "East Brunswick." Harpswell, or Harpswell neck, is a strip of land at the mouth, and along the western side of Kennebec river. It was settled at an early period in the history of Maine, and was soon occupied by the Congregationalists, and became a district Parish to that denomination in 1750,† and soon after a church of that faith was organized. Connected with this parish was the large Island, called "Sabasdegan," on which resided a considerable number of inhabitants, who were also under the influence of a Pedo-baptist faith. Baptist principles were unknown among the inhabitants of Harpswell, till proclaimed on this Island by Rev. Isaac Case and Mr. Potter, who first visited this people in 1783. In the course of two or three months, Mr. Case preached twenty-five sermons on the Island, which were blessed to the conversion of many souls, several of whom he baptized. Mr. James Potter was an efficient co-laborer with him in this work. Some opposition was manifested, and, Mr. Case says he was treated 'rather coolly' by Mr. Samuel Eaton, the Congregationalist preacher in Harpswell. But opposition 'was overruled to the furtherance of the cause, rather than to check its progress.' During the year of '84,

*Rev. L. B. Allen, Com. and Miss. L. A. †Green. Eccl. History, p. 68

Mr. Potter preached to the comfort and instruction of these baptized disciples and their friends, and their number slowly increased. On the 19th of January, 1785, a church was organized on this Island, by Rev. I. Case, and Rev. J. Macomber, consisting of thirty-one members. These original members resided in Harpswell, Bath, Brunswick and Bowdoin. This was another refuge for the Baptist disciples scattered in this new and broken country.*

A short time after the organization of this church, Mr. Potter was baptized, and united with it; and on the 5th of October, 1785, he was ordained by Messrs. Case and Macomber, as an evangelist, but was soon called and accepted the pastoral charge of this church. Mr. Case preached the sermon from, 'Lo, I am with you always,' &c. Elder P. continued the acceptable pastor till the church was constituted in Bowdoin, 1788, when he resigned his care of the church in Harpswell, and took charge of that in Bowdoin. It does not appear that this church was increased much during its infant state. Something more than twenty were added, however, to it during the continuance of Mr. P.'s ministry with them. About the time that Mr. Potter retired from the church, Elisha Snow, of Thomaston, became a member, was ordained in 1790, and continued their minister about two years. He was succeeded by Rev. Samuel Woodard, of Brunswick, who was ordained at his own house, October 11. 1792. Rev. Samuel Mariner, another of its members, upon the resignation of Elder Woodard, was called to the pastoral office, by ordination, January, 1802. Elder Mariner was pastor till his death, 1832, a period of about thirty years. These pastors became members of the church previous to their ordinations, so that it may be said truly, that God raised up in the church its own pastors and teachers.

*Rev. I. Case's Journal, and Min. C. A. and B. A.

Since the revival in 1783, this church and people have been blessed with four precious and refreshing seasons from the presence of the Lord. In 1798, Elder Woodard, pastor; in 1816, Eld. Mariner, pastor, and in '34 and 40. From thedeath of Eld. Mariner, the church has been destitute of a pastor, but its pulpit has been supplied the most of the time, by the successive ministry of Elders S. Owen, H. Kendall, D. Pierce, Wm. Johnson, J. Butler and N. Hooper.*

This church has had several names. First, 'Harpswell;' second, 1834, 'Harpswell and Brunswick;' and third, 'East Brunswick,' its present name. By a dismission of members, this church has aided in the building up of several others in the vicinity, but how many and what, we have no means to determine.

Although opposition has always marked its pilgrimage, it has, nevertheless, usually experienced a pleasing prosperity. The whole number gathered into this fold from its commencement to 1843, is about two hundred, and it has a present total of eighty-three members.

CHAPTER IX.

ORIGIN OF BOWDOINHAM ASSOCIATION.

The three churches before described, increasing in numbers, power and influence, and Baptists rapidly multiplying in the new settlements in every direction around these central points of gospel light, encouraged the belief that the prospect was brightening, that other churches would soon arise to co-operate in the general work of evangelizing the whole State. It was deemed, therefore, not only expedient, but even the duty of these churches, to commence holding annual meetings, in which all the

*Rev. I. Case's Journal and Min. B. A. and C. A.

churches might associate, and deliberate upon things relating to their own welfare, and the prosperity of Zion in general. These views, and the feelings of fraternal love and interest which dwelt in the hearts of these early Baptists, originated the 'Bowdoinham Association,' which was organized at the dwelling house of Rev. Job Macomber, in Bowdoinham, on the 24th day of May, 1787. This meeting was composed of delegates from the three churches, Bowdoinham, Thomaston, and Harpswell; and with their pastors, Elders I. Case, J. Potter, and J. Macomber. It was organized by choosing Elder Case, Moderator, and Ebenezer Kinsman, Clerk. Rev. J. Potter preached the first sermon, from Luke 5: 34, 35; and E. Kinsman presented a circular Letter. This was a memorable day to the Baptists in this part of the State. Being but few in number, (as the entire number of Baptists represented in this meeting was 183 only,) and in the midst of a rapidly growing population, and an increasing Baptist community, it became important that every measure adopted, every sentiment expressed, and every motive professed, should be according to gospel love, truth, and righteousness; and that every precedent established should be such as all the churches and Associations which might afterwards arise, could follow with safety and delight. In the course of business, the Association adopted a summary of doctrinal articles, which constitute the foundation, yea, which embody the very *soul* and *spirit* of the articles of Faith and Covenant now universally adopted by the denomination throughout the state. Our churches and Associations have not indeed clothed these sentiments all in the same dress, or used the same language, yet their doctrines and practices, so far as we are able to discover, are essentially the same.

The design of this movement is also expressed on this occasion, and recorded for the perusal of the churches.

The document to which we refer reads thus: 'In associating ourselves we disclaim all pretensions to the least control on the independence of particular churches; our main design is to establish a medium of communication relative to the general state of religion;—recommend such measures;—give such advice;—and, render such assistance as shall be thought most conducive to the advancement, peace and enlargement of the Redeemer's kingdom in the wor

Two measures in particular were then adopted to promote the objects contemplated in this design. Besides the requirment of an annual epistle from each of the churches, it provided that 'a sermon shall be preached at the commencement of each annual meeting, calculated to bring into view the expediency of sending the gospel to the destitute, at the close of which a contribution shall be taken for that purpose;' and secondly, 'a circular shall be addressed annually to the churches containing something profitable for doctrine, reproof, correction, righteousness; and, also, a letter of correspondence to those Associations with whom correspondence is maintained.'

Upon the question whether it was agreeable to truth and the example of Christ and his Apostles to receive unbaptized persons to the 'Lord's Supper,' or allow any person or member, to receive that privilege, who will commune with such, the important decision was made by vote at this meeting, 'that it is not agreeable.' Of the meeting of this body in 1788, there are no records. It held its session that year in Harpswell. The next year, (1789,) the Association met a Ballstown, now Whitefield, with an addition of three new churches, and one ordained minister, (Rev. Elisha Snow.) This was to the Baptists, a precious and encouraging season. They now opened correspondence with the Warren Association, Massachusetts and Rhode

Island, and New Hampshire—and a circular was addressed to the churches upon christian *faithfulness* and *honesty*, which was an important document in those times. In 1790, the Association met at Harpswell. God gave evident manifestation of his approbation of this Association at their first meeting. The exercises were blessed to the conversion of one soul, and each subsequent meeting was cheered by his gracious presence.

To show the comparative increase of the Baptists with the increase of population in the State, we remark that in 1764, four years before there was a Baptist church in the State that out-lived the storm of persecution, there were twenty-three thousand six hundred and eighty-eight whites and three hundred and thirty-two blacks in Maine. There were three thousand five hundred and seventy-two families and two thousand seven hundred and eighty-nine houses. In 1790, there was a population of ninety-six thousand five hundred and forty, and only eleven Baptist churches, with not more than five hundred members.*

It may seem somewhat surprising to the present generation who are accustomed to see the Baptists multiplying so rapidly in these eventful days of enlarged means and wonderful prosperity, that they should make so slow progress at their commencement. But should those who thus wonder, consider the persecutions of some, the trials, the obstacles to success common to all in a new country;—could they see the minister travelling on foot through the woods, guided only by 'spotted trees,' to get to destitute settlements;—could they see the scattered settlers, walking six, ten or twelve miles to an evening meeting, or drawn through the unbeaten snow on an ox-sled, seated on a bundle of straw, to the place of worship where they might hear the words of life, the wonder would seem to be, that

*Wms. his. Me. vol. 1, p. 549.

they multiplied so fast. The minister was encouraged to endure hardness as a good soldier, from the success he witnessed;—and the people were excited to make great exertions to hear such ministers as manifested so much concern for their souls. As the result of such movements, the obstacles notwithstanding, churches continued to increase.

CHAPTER X.

Churches added to the Bowdoinham Association from 1788 to the time of its division, 1804—First Bowdoin—First Vassalboro'—Second Vassalboro'—Whitefield—First Sidney—Litchfield—Hebron—First Buckfield—Paris—Lewiston—Readfield—Fayette—Miscongus Isle and Bristol—First Livermore—First Nobleboro'—Greene—Wayne—Webster—Hope—New Gloucester—Clinton—2d China—Farmington—Second Litchfield—Wales—Jay—Mt. Vernon—Brunswick—Leeds—Woolwich—Friendship—Warren—Portland—First China—Swanville—Second Buckfield—New Sharon—Canaan—Islesboro'—Vinalhaven—Jefferson and Lancaster—Sumner—Bethel.

Bowdoin, First Church. The town of Bowdoin was first called Potterstown, and was among the first settlements in Kennebec County. In this place, and for which it is memorable in the history of the Baptists in this part of the State, was the first revival of religion to introduce the sentiments of the Baptists into the country, the circumstances of which have already been described. Rev. James Potter, who had previously become pious, was instrumental in promoting this work of grace. Elder N. Lord, of Wells, visited them at the time of its progress, and although the people were generally under a Pedo-baptist influence, his instructions, as given in two sermons only, led several of the converts to search the Bible to see if what he taught was according to the word of God. The result was, as is generally the case, those who took the Bible only for their guide, became Baptists. But there being no Baptist administrator, they did not publicly profess their faith in

Christ and in his gospel, till 1784, more than a year after this revival, when they were baptized by Elder Case, and became connected with the Baptist church in Harpswell. This connection continued, notwithstanding their distance of a dozen miles or more, until 1788, when, by the assistance of Elder Case, they were organized as the church of Christ in Bowdoin, and Elder Potter became their pastor.

The name which this church then assumed, is somewhat peculiar, and is expressive of the strong Calvinistic doctrines they embraced, and which have since obtained considerable prevalence in this section. It was denominated 'A Regular, Particular Baptist Church.' Its early progress was onward, especially while under the ministry of Mr. Potter, whose labors were continued till 1811, when age and infirmity led him to resign his charge of the church. He died in full view of the promised rest, March 2, 1815. In 1798 and '99, a very precious and extensive revival was experienced, when a large addition was made to the church, which, together with occasional additions, showed an increase of one hundred and forty-five to its members while he was pastor. The influence of this church was felt in all the adjoining settlements, by means of which a foundation was laid for several of the present flourishing churches in that vicinity, among which are Lewiston and Greene.

After the revival in 1798, the church could no longer be accommodated in barns and private houses. They therefore erected a house for the worship of God, in 1799, at a cost of about $1500. That year David Buker and Samuel Smith were elected and ordained as deacons. Humphrey Purington, Thomas Adams, Asahel Polly and John Small, also have acted as deacons, by a vote of the church. Elder J. Dinslow was an associate deacon, with Buker and Smith. Joseph Dinslow was ordained to preach

the gospel of Christ, by a council convened at the request of the church, 1794, and after the resignation of Mr. Potter, became the stated minister of the church, but not their pastor. He was elected pastor, but declined the charge, from a conscientious belief that few ministers have a pastoral gift, and that it was especially true of himself. He therefore consented to be their minister only. Mr. Dinslow began to preach soon after he was elected deacon, and was useful to the church when destitute, and was especially instrumental in aiding its progress till 1820; seventy-five being added to the church while he preached to them as the fruits of a special refreshing in 1815.

Nothing of special interest occurred affecting the interest of the church after the period of Elder Dinslow's ministry closed till in 1829, when the church was cheered and assisted by a donation of $700, by John Thompson, one of its members, the interest of which was to be expended annually for the benefit of the church.

In 1834, they suffered the loss of their house of worship, by fire, which was supposed to be the work of an incendiary. They were now obliged to meet in school houses, till their present neat and convenient house for worship was opened by appropriate services, November, 1839. The lot of land on which it stands, was presented to the church and society, by Solomon Eaton, Esq.

When destitute of a pastor, or stated preacher, this church has received occasional, if not stated supplies, by Elders L. Jackson, B. Cole, J. Garcelon, W. Stinson, E. Purrington, S. Owen, and D. Pierce, respectively and successively, as often, at least, as one Sabbath in each month, which labors have been of great utility and comfort to its members. Besides these labors, the church has always been blessed with eminently valuable gifts in their deacons, who have most readily and profitably supplied the deficiency of a preacher, when none was provided.

The peace and prosperity of this church is greatly owing to a wisely regulated and promptly maintained discipline, for the promotion of which Dea. Buker was peculiarly qualified; and its spirituality to the activity of Dea. E. Brown, who was ordained to that office in 1822. The rich experience, the unwavering faith, and upright example of deacon B. exerted a healthy influence on the character of the church, and a pious attractiveness on all around him.

This church, though generally cheered with an encouraging prosperity, has endured many severe trials. 'Trials,' says one of its worthy members, 'of all kinds common to this *sect* every where spoken against.' In its infancy it had to contend with some heated and zealous Arminians, who labored to prejudice the minds of young christians against the Baptists. Their hard expressions were charged upon them, but they continued in their unjust animadversions, and unfeeling aspersions, till a certain distinguished person among the Baptists requested a public discussion of some doctrines which had been sinfully misrepresented. 'The discussion was attended with this result,' says Mr. Potter, 'since which, to the present time, the Arminian sentiments have been disowned by us, both by saints and sinners.'*

This church still claims to be regarded as upon the true original Baptist Platform, and are very seriously inclined to charge their brethren generally in the State at the present day, with having removed from the original principles of the Baptist Faith. This charge, undoubtedly, is true, as respects some peculiar views of some particular and nice points of theology; but we do not as yet discover any material change in the essential doctrines of their profession and faith.

This church has existed nearly fifty-six years; has always

*Pot. Nar. p. 26.

had much trouble as respects the proper mode of supporting the ministry; and this trouble some how or other so happens when but little is done in this business. At first, they came up to the work of supporting the ministry much better than latterly; and it is worthy of notice, that their prosperity at that time holds a just proportion to their liberality. In 1800, the church had a total of members of one hundred and ten; in 1810, of one hundred and twenty; 1820, of fifty-nine; 1843, of twenty-five. Its decrease has been occasioned, however, very much, by large and frequent dismissions; but not more so in its last days, than in its former, when it enjoyed its greatest prosperity.*

Vassalborough. This town lies on the east side of Kennebec river, a few miles above Augusta, and was settled about the same time, (1770.) The first religious society gathered here was a society of Quakers, or Friends, which obtained considerable influence. The next religious movements were made by the Baptists. In 1788† Rev. N. Lord, of Wells, visited this settlement, and his preaching was cordially received by the people generally. As the result of Mr. Lord's labors, a revival laid the foundation for a Baptist church and community in this town. Elder Lord was followed by Elders Potter, Snow, and Case, who made similar occasional visits, and was beneficial in extending the privileges of the Baptists here, and extending their influence into adjoining settlements.‡

Elder Macomber, of Bowdoinham, had the privilege of introducing the precious ordinance, by baptizing several persons, in 1788, who were the first to receive the blessing in this wilderness; and soon others, in some of the surrounding neighborhood, followed Christ's example in the same rite. These scattered disciples were collected

*We are indebted to Mr. Green, a member, for much of the information we have received of this Church, the amount of which is here embodied.
†Eld. Case's Jour. ‡The same.

by Elder Case, who had previously baptized the most of them, and organized into a regular church.*

This was the first church in that town, and consisted of eleven members. At the time of the first baptism, there were not more than one hundred inhabitants in the town, and these lived in the utter neglect of religion, and the Sabbath was almost wholly disregarded. There were some who professed piety, but they had wandered from the Lord, and exerted no favorable influence on their neighbors. Among the first to profess their love to Christ, by baptism, were Nehemiah Gould and Jabez Lewis, who subsequently were ordained to the work of the ministry, and useful in promoting the cause of the Redeemer in the State.

This church occupied a central power of influence, and was soon increased in numbers. Several of the members residing in Harlem (now China), the prosperity of the cause required that they should be set off to exert an influence in a separate capacity; consequently in 1796, a church was constituted in this settlement, of nineteen members, and located in the south part of that town. This year, Job Chadwick and N. Gould were inducted into the office of pastors; the former of the church in Harlem, and the latter, of Vassalborough. Thus God raised up from among these disciples, two, to be their spiritual guides, men, who were experienced in all the peculiarities of a new country, and therefore qualified to lead the flock of God in such times. About this time the church in Vassalborough enjoyed union and prosperity. In a few years it embraced members who lived in Freetown, (now the north part of China, and where is situated the first church). These were dismissed, and organized into an independent church in 1800.

*Mr. Case's Jour.

Trials awaited this church, and soon a dark cloud sabled its brightest prospects. Their happy seasons of love disappeared, and disagreement severed their long cherished ties of union. An unhappy difficulty arose between the pastor and the church, which terminated in the deposition and exclusion of the pastor, and the church became like an unfruitful vine. The pastor was, however, afterwards restored to membership, but not to his sacred office.*

In 1796, the Baptists in Vassalborough erected a house for worship where is now the 'outlet village.' Previous to this, dwelling houses, which were at that time generally constructed of logs, were their sanctuaries and bethel places. Here they worshipped and praised God.

They were made to forget their trials and to sing with gladness in 1801, when a precious and spirit-stirring revival was experienced, which enlarged the church by an addition of about fifty members. Among this number were two, whom God called into the work of preaching his gospel; Jesse Martin, who was ordained to the pastoral care of the church June 27, 1804, and Coker Marble, who was set apart as an evangelist, June, 1805. Under the ministry of Elder Martin, the church was comforted and enlarged. The ministry of Elder Martin occupies two periods in the history of this church. The first from his ordination to 1813, the second from 1824 till 1829. The interval of these periods was filled with trials, discouragements, and a gradual decrease of members; discipline and the ordinances of the house of God were neglected, and the enemies triumphed, believing that the church would rise no more. But God who holds his church in his own gracious hand, had blessings still in reserve for this his afflicted people. By their request, in December, 1824, Elder Martin came again to their help,

*Ch. Records.

and the church was encouraged by the fruits of another revival. From the close of the second period of Elder Martin's labors, in 1829, the church was supplied by Elder H. Kendall and others, and was refreshed by a season of divine mercy in 1830. Fifty more were now added to them by baptism. For a period of five years the church is again destitute, during which but a little prosperity is witnessed. In 1836, Rev. E. R. Warren became pastor, and remained one year and resigned, and from that time the church and Baptist friends were again left, with only occasional preaching till 1840, when an important event occurred affecting the Baptist interest in Vassalborough. This year, the first and second Baptist churches in this town united in one church, and erected a new and convenient meeting-house, two and half miles south of the old place of worship, in which the new church now worships. Having arrived to this period in the history of the first church, before we proceed with the description of the church in its present appearance, it will be proper to say something of the

Second Church in Vassalborough. This church originated with the first church, and was constituted with twenty-two members, August 17, 1808. Rev. C. Marble, who had been previously ordained in the first church, now became a member and pastor of the second. This charge he sustained with fidelity and usefulness, till about 1820. Within this period (1811 and 12) large additions, considering the sparsness of population, were made to this body as the products of a rich revival harvest. At the time of this refreshing, the work having extended into China, twenty-six were dismissed from the church to aid the organization of a third church in that town. From the close of the pastoral care of Eld. Marble, this church received only the occasional preaching of ministers, who were obliged to

labor with their hands during the week for support, for whose services, the church paying them per week probably not more than a fair compensation for a common day's work. Eld. N. Bowler, was one who rendered them the greatest service. Being destitute, and much enfeebled, and not able to provide for themselves the labors of a pastor; and the first church being in like circumstances, it was agreed, that these churches unite in one body, to be the first church in town. The independency of the second was now lost, and it ceased to be a church in 1840. At this time it was composed of forty members.

From the foregoing remarks, we see that there is now but one church of Christ of the Baptist faith in Vassalboro'. When the union was formed, it was composed of one hundred and fifteen members, the number of the first church being seventy-four. In a few months after this union was formed, Rev. E. W. Cressy became their pastor, by whose labors, which were continued till the spring of 1843, the church was increased. Since his resignation, the church has had no pastor.

This church is regarded as the first and old church, the age of which is about fifty-six. The Baptists in Vassalborough have had five pastors, the first church, four; the second, one. They have had thirteen deacons; Timothy Hamlin, Coker Marble, Jesse Martin, Allen Wing, Phinehas Weeks, Coker Marble, Jr., Alpheus Ewer, John Coleman and William Cross, of the first church; and Joseph Coleman, Thomas Hawes, John Coleman and William Cross, in the second church.

God has raised up, and sent forth from them seven preachers of the gospel, several of whom have, as has been already said, served them in the pastoral office. Besides the names already mentioned, as Gould, Martin, Chadwick, Lewis and Marble; Rev. A. Wing, ordained in

Windsor, and Rev. Mr. Blaisdel, in Clinton, originated in this body.*

The whole number of Baptists in Vassalborough from their commencement to 1840, is three hundred and eighty. Two hundred and fifty-seven have belonged to the first church, and one hundred and forty-two to the second. The whole in 1840, was one hundred and thirty-four, a net gain of eighteen being added that year. The whole number up to 1843, is four hundred and twenty-nine. Present number is one hundred and forty-nine.

Whitefield, (formerly called Ballstown.)† The Baptists were the first to commence religious operations in this town. The first settlement made in this place, lay on a convenient route from either Thomaston or Bowdoinham to Vassalborough, where were already Baptist churches, and at suitable distance for stopping while passing. Baptist ministers therefore would find it very easy to become acquainted with the people, and a very great accommodation and privilege to tarry and preach occasional lectures to them, as they journeyed into the more retired settlements along the Kennebec, and especially for Elder Case of Thomaston, who made frequent missionary excursions in that direction.

Says Elder Case,‡ who witnessed the rise of all the churches in this vicinity, 'previous to 1788, the people of Ballstown were not favored with stated preaching of any kind, as there was then no church of any order in the settlement.' We learn from the same source, that as the fruits of occasional visits and preaching by Baptist ministers, the attention of the people was slowly drawn to religious subjects and inquiry, and their views gradually and generally became favorable to their doctrines. Soon, several became

*Rev. E. W. Cressy's Com. and Min. Bowd., Lin. and Waldo Associa.
†Min. of B. A. ‡Mr. Case's Jour.

pious, and were baptized. Among the preachers who visited this place, were Elders Case and Potter.*

Jan. 6, 1788, fifteen persons, who had been previously baptized, were, by Elder Case and others, organized into an independent church. Here then was now embodied the amount of Baptist strength and influence in this part of Lincoln County. This church being blessed with only occasional preaching, obtained but a small annual increase for several years. At length they were encouraged and eminently assisted in their spiritual progress, by the stated ministry of Rev. Joseph Bailey, who became its first pastor in 1796. Now was fulfilled unto them the saying of the Prophet, 'I will open springs in the desert, and the parched ground shall become pools of water.' The blessings of heavenly grace were poured forth, and the first eight years of Eld. B's ministry was made instrumental of bringing into the church large numbers, so that in 1804, the church had a numerical strength of one hundred and four members, which was a large church in this new and thinly populated town. Another revival added thirty or forty more to the church in 1808, and in the next year several were dismissed to constitute a second church in town, but its efficiency was by this dismission but little effected.

Nothing of special importance occurred in the history of this church from 1809 till 1820, when its numbers were again diminished by the dismission of ten to unite in the formation of a church in New Castle. During this period, however, it may be said that it made an advancement equal to other churches in the vicinity. And in 1822, the vacancy made in its numbers, was more than filled by an addition of twenty-two, the precious fruits of a revival—and by the reception of thirty-five in 1827, in the time of another revival. Rev. Enos Trask, who had previously united with

*Potter's Nar. p. 24.

the church from the third church in Jefferson, was ordained this year by this church and assisted their aged pastor, Eld. Bailey, in promoting this gracious work. As the clear light of the sun at its meridian splendour, is darkened by thick tempest clouds, so was the glory and prosperity of this church obscured by the mists of 'Antinomianism,' and severe outward trials. About this time a third church arose in Whitefield, and between this church and that new body, a serious difficulty arose respecting the proper treatment of 'censured and excluded' members.* But the Association seeing no cause of complaint in the doings of this third church, received it into associational connection, on which account this first church withdrew, and was by a vote of the Association dropped from its fellowship in 1830.† It then numbered one hundred and five members, and was under the ministry and counsel of their aged pastor.

First Sidney. This church is situated in the western part of the town of Sidney, on the west side of Kennebec river, about ten miles north of Augusta. Baptist ministers began to visit this settlement about the time of the first revival in Vassalborough, 1788. Some of the fruits indeed of that revival were gathered here. In 1791, by the labors of Elder Potter, a revival in Sidney added to the harvest, and as the result a church was organized, and known at first by the name of second Vassalborough, and united with Bowdoinham Association, having sixteen members. A revival was enjoyed in the town in 1792 and '93, which added much strength to the church. This work was promoted, if our information be correct, by the efforts of Asa Wilbur and Lemuel Jackson, who were then licensed preachers in the church, and who, says Elder Case, 'were ordained to the work of the ministry in a private house in Sidney, in 1793.'‡

*Lin. A. Min. 1829, pp. 5, 6. †L. A. Min. 1830. ‡Eld. C's J. & M. A.

Rev. Asa Wilbur, by request received the pastoral charge of the church in 1796. The church at that time numbered fifty-seven. The ministry of Elder Wilbur was useful, and although the church was not for a period of many years blessed with a revival, yet the annual additions were equal to the diminutions. The church however was diminished in 1806, by a dismission of nineteen, to form the second church in that town. General prosperity still continued in the church for several years, till another special season of mercy refreshed the church, (1811.) Subsequent to that revival the church gradually fell into darkness till its light was nearly obscured. In 1829 they were left without a pastor, and till 1843, had little above a mere name. Their numbers were reduced to eighteen. A beam of hope arises to chase away discouragement, in connection with some assistance rendered them by William Wilbur, a licensed preacher. There is evidence, therefore, that God has not forgotten them. This church is characterized by a high degree of Antinomianism.

Litchfield, (called 2nd Bowdoin.) What is now the town of Litchfield, was first called Potterstown, or a part of that section of country subsequently Bowdoin, which accounts for the original name of this church. Soon after the church was organized in what is now Bowdoin, Baptist sentiments began to be known, and their influence felt in the settlement where this church was gathered. Eld. Potter was in all these settlements, and with his travels and by his labors, the Baptist cause made progress. A few persons embraced their doctrines, by means of the occasional labors of brethren Potter, Macomber and Case; and in 1791, a church of twenty-one members was organized And in June of the next year, William Stinson, one of its members, was ordained its pastor. The services on the occasion were held in a barn. At the organization of this

church, and at the ordination of Rev. Wm. Stinson, brethren Potter and Case conducted the services.* By means of these labors and these movements, a foundation was laid for permanent influence in Litchfield, by which name the church was known from 1796. Eld. W. Stinson was its pastor for a period of 30 years.† During his ministry it passed through many trials and several changes. Till about the year 1810, it enjoyed a pleasing prosperity; and in 1799, a most glorious revival, which swelled its members to a total of one hundred and twenty-one. In 1798, a second church in Litchfield was organized with fourteen members, and received into the Association, and called the second church in Litchfield; but in 1811, some singular changes occurred, seriously affecting the first church, from which time the second takes place of the first, and the first that of the second.‡ So that the church constituted in 1798, becomes the first church, and the old church the second, with a considerable loss of members, there being but forty-five; and to that time is the date of its origin fixed;§ whereas, 1791‖ is the proper date; and the origin of what is now Litchfield, is fixed on a wrong date also. Instead of 1792,¶ it should be 1798.** If the old church underwent a new organization in 1811, it has the same pastor and a portion of the same members. And we find the same thing true of the second church, (or now first church). From the records before us, we consider the old church, which we now describe, as existing through all these changes, essentially the same body. From 1811 to the time it was left destitute of a pastor, in 1822, there was a small net increase; but it soon after began to decline, till its influence and efforts ceased; it was therefore dropped from the Association in 1838, it having made no report to

*Eld Case's Journal. †Min. B. A. 1822. ‡Min. 1810 & '11. §Min. 1823. ‖Min. 1791. ¶Minutes 1823. **Min. 1798.

that body for several years next preceding that time. The last information received by letter, was in 1832, when it reported a total of forty-eight. This church has fallen, leaving the entire field of Litchfield to the spiritual occupancy of the church organized in 1798.

We find the names of Samuel Blanchard and Joseph Ring, who were deacons in this church.

Hebron, (formerly called Shepherdsfield). This town was originally called Shepherdsfield, and first settled about the year 1780. A few of the first inhabitants being professors of religion, meetings were soon held for the worship of God, which were conducted by two of their number, Reuben Packard and William Barrows; the former of whom subsequently became a deacon of a Congregational church, and the latter of a Baptist church. These movements tended to establish religious principles among the people, and to prepare them to appreciate the gospel. Towards the close of 1789, in compliance with an invitation extended to him by one of the people in Hebron, Rev. J. Potter visited this place.* He was gladly received, and his preaching was blessed to the good of souls. Mr. Potter having thus a favorable introduction, and the people awakened to an anxiety to hear the gospel, by their earnest request visited them several times during the next two years, preached with similar success, and baptized thos who desired the sacred ordinance. And Aug. 23, 1791, the number baptized being thirteen, they were organized into a gospel church.

The church now formed was without a pastor during several years, receiving only occasional supplies by ministers from abroad; and Rev. S. Flagg, who supplied them at one time for a term of six months. At the close of the first three years, the church numbered thirty-eight mem-

*Potter's Nar. p. 27.

bers. Soon a trial arose, which prevented prosperity. This trial was occasioned by an unhappy dispute among some of the members about what they called 'a preparatory work before the conversion of a sinner.' This unpleasant altercation and division resulted in spiritual declension, and the exclusion of five of its members. This exclusion in this church occurred in 1798.

On July 5, 1798, Rev. John Tripp, who was their first and is their present senior pastor, moved from Carver, Mass., with his family and took up his residence among this people, and was inducted into the office by installation, February 14, 1799. He found the church borne down with trials and internal difficulties, but 'the body being sound,' by long, tender and patient labor he saw the difficulties remove, and, says Elder Tripp, 'we have had no distressing difficulty since.'

The church under the faithful and judicious labors of their aged and venerable pastor, has enjoyed more than usual prosperity, during the whole period of his pious ministry with them. The following statistical account will give some idea of the rapid growth of this church. When Mr. Tripp was made pastor, their whole number was thirty-one members. In 1801, that number was forty; in 1812, thirty; 1817, one hundred and eighteen; 1839, two hundred and eighteen; making a net increase in a period of forty years, of one hundred and eighty-seven.

In this period the church has experienced many precious revival seasons, the most signal of which, was in 1839. During this work of love and mercy, one hundred and six souls were added by baptism. This revival, so powerful and glorious, deserves a special notice in this history. The ability and strength of the church were increased with the numerical enlargement. It should be said that in this extensive work of grace, the church was cheered with the

presence and labors of Rev. John Butler, who very providentially came to share a portion of the arduous and numerous labors then accumulating rapidly at the hands of their aged and very infirm pastor. So rapid and powerful was this work, that converts multiplied daily. Forty-six happy converts were baptized on one joyful occasion, who, together with others, were added to the church.

We would mention, not only as a matter important to the history of this church, but as a circumstance affording a wise and benevolent example to other churches who have among them aged ministers, whose lives and energies have been devoted in their service, that this church, feeling the expediency of more labor than could reasonably be required of their venerable pastor, wisely provided for the deficiencies of age and infirmity. Two circumstances, in the judgment of the church combined, which were, that the members of the church were scattered over a large territory, and the age and feebleness of their pastor whom they revered and loved, to render it indispensable that an associate pastor should immediately be secured. The church, therefore, with the consent of Elder Tripp, obtained a portion of the labors of Rev. Eliab Coy, to be expended in connection with those of their senior pastor, for their benefit. Elder Coy was engaged for three-fourths of the time, only leaving one-fourth of the usual salary for Elder Tripp. By this arrangement both pastors receive a comfortable support. This arrangement still continues, and the church prospers. Several ministers of Christ originated in this church; Rev. Messrs. Job Cushman, Shubael Tripp, Philip Chamberlain, Benjamin Donham, Walter Marshall, and Harvey Hawes. The present number belonging to the church, is two hundred and fifty-seven.*

*Rev. J. Tripp's Com.

First Buckfield, (formerly called 'Bucktown.') This town was settled about the same time with Hebron, and similar meetings for the worship of God were held here as in that town, previous to their being favored with the ministry of the gospel from any preacher. This was the first settlement in this vicinity which Elder Potter visited by invitation. His first arrival among them was in 1789.* Here, he says, 'I found a number of loving brethren with whom I had fellowship, but had no message to sinners in any of these places,' i. e. the places through which he had journeyed and preached while on his way to B. As in Hebron, so in Buckfield, as the results of subsequent and occasional visits, by Elder Potter and Elder E. Snow, of Thomaston, seventeen persons became Baptists, and were united to church relations and fellowship, in 1791. This church was called Buckfield, in 1794. Being destitute of a pastor, and favored therefore with but little preaching, it made but a small progress for several years. It however received some assistance and a small increase by means of voluntary supplies by ministers of Bowdoinham Association, and occasional visits by travelling preachers. They had but few outward obstacles to resist their onward course; and yet, for want of a stated ministry, the church, after a few years of prosperity, began to suffer an annual loss of members and the sad results of a declining pious activity.

In 1801, Rev. Nathaniel Chase became its pastor. With a warm, vigorous and zealous piety, he strove untiringly to strengthen the things that remained. Nor did he toil in vain.† The work of the Lord prospered in his hands, and pleasing additions were soon made to the church, which now appeared like one coming up from the wilderness. But these days of special prosperity were comparatively

*Pot. Nar., p. 25. †Min. B. A. 1803.

few. From 1803, there was a net loss annually until it was reduced in 1841 to twelve members, and was dropped from the Association, with a recommendation to these members to disband and unite with other churches.* Eld. Chase, after a ministry of about thirty-five years, removed his relation to the church in Hebron, where he now sustains an honorable connection, being beloved by his brethren in all the vicinity. The brethren who aided both pastor and church, were Job Prince, Stephen Benson, and Job Packard, the former of whom died in prospect of a glorious immortality in 1832. The same year the beloved wife of Eld. Chase, made the happy exchange of 'being absent from the body to be present with the Lord.'†

Paris, (called No. 4.) This town began to be settled about 1780. Among the original settlers were several members from the third church in Middleborough, Mass., and the people generally were favorable to the Baptists. At an early period they opened and maintained a Baptist meeting. They had no preacher, but these meetings prepared the way of the Lord in this new and rising settlement. The first revival enjoyed in this town was witnessed in 1790, in connection with the labors of Rev. J. Potter. In this revival the hearts of the pious were rejoiced and sinners converted. Mr. P. made a few visits to this place during '91 and '92. The foundation being laid for a church in Paris, Rev. E. Snow, of Thomaston, while on a mission to the destitute, visited these disciples of Christ and united them in church relation November 18th, 1791. (They were twelve males and sixteen females, according to the statistics Eld. Hooper has given of the church,‡ but the minutes of the Bowdoinham Association for 1792, give a total of twenty-one only.) If the account given by Eld. H. be correct, then there was a net loss of seven that year,

*Min. O. A. 1841. †Min. O. A 1832. ‡Rev. J. Hooper, per Rev. C. B. Davis's com.

which seems not very probable. (In making our statistics for the church, however, we shall number the seven lost members.)

From the time of its existence till 1795, the church was aided in its work of faith by the frequent labors of visiting ministers, and obtained some numerical strength. On the 25th of June of that year, Rev. James Hooper was ordained its first pastor. He was the acting pastor for a period of forty years. June 27, 1838, Rev. Caleb B. Davis, their present pastor, was ordained to the work of the ministry and junior pastor of the church, the Rev. Mr. Hooper remaining the honored and beloved senior pastor, until he was removed to his heavenly rest by death, Dec. 24th, 1842, at the age of seventy-four years.

During the period of their former pastor, the church was blessed with usual prosperity, and several seasons of special mercy and grace, when the number of the church was enlarged. The most distinguished of these seasons occurred, first in 1814 and '15, when seventy were added to the church; and the second, 1830 and '31, when sixty more were united to the body by baptism. Their prosperity, therefore, did not decline with the energies of their pastor, which gradually failed by means of advancing age and increasing infirmity. This church has experienced 'no peculiar persecutions;' but has passed 'many trials,' occasioned both by 'internal and outward circumstances.'

Rev. Mr. Davis was a graduate of Newton Theological Institution, and coming directly from that 'school of the Prophets,' he was qualified for the important station, and the results which have attended his ministry have met the most sanguine expectations of those who elevated him to it. Between the time of his ordination and 1841, by the blessing of God upon the united labors of these associated

pastors, the church received the precious harvest of eighty converts. This was a season of joy and gratitude.

This church, located in a central point of influence, has originated several important and flourishing branches of Zion. Members were dismissed in 1802, to constitute the second church in Buckfield; in 1806 the church in Norway; in 1824 church in Poland; in 1827 the church second Hebron; in 1836, second Hebron and Poland churches united to form the church Poland and Oxford; in 1828, church in Woodstock and Greenwood; in 1828, church in Hamlin's Gore; in 1829, church in Woodstock and Paris: in 1830, church in Lincoln, Penobscot county. These churches were set off because localities and circumstances so demanded.

Of the number and names of the deacons we have received no information. 'Rev. George Ricker, of Minot, originated in this church. Deacon John Willis was ordained as an evangelist by this church in 1811, and died in 1812. Others have become preachers who first united with this church, but their history cannot be gathered from its records.' The present number of the church is two hundred and one.*

Lewiston. The history of this church is important to the history of the Baptists in the interior part of the State. Between the years 1782 and '89, the number of Baptists increased in the different settlements in this section of country, by means of the occasional labors of brethren Potter, Case, Macomber and some others, who travelled and preached among them. As there were but few ministers, and these already settled as pastors, instead of organizing small churches in all these settlements, as a matter of prudence, those who had become pious in Lewiston, Bowdoin, (now Webster) Greene, Freeport, Wales, New Gloucester, Pejep-

*Rev. C. B. Davis's com.

scot, (now Danville,) united in an association, called a 'Conference,' and agreed to meet every fourth month at Lewiston, for mutual religious worship. Though scattered over so great an extent of territory, this conference was sustained by a general attendance of its members from 1789 to 1792, when the church in Lewiston was formed by Elders Case, Potter and Macomber. This organization took place on the 3d of March, in which fifty-five persons were united. During the existence of the conference, these disciples enjoyed many precious seasons, and their numbers were increased. In 1791, Rev. Levi Chadbourne came among them, whom these thirsty disciples received joyfully, but unfortunately for their cause, he within one year, 'like the dog which turns to his vomit,' turned into the ways of sin, destroyed his usefulness and was deposed from the ministry. Their cause however did not fall with him. Baptists continued to multiply.

A church being constituted in Lewiston, and Baptists increasing with a rapidly growing population in the different settlements where they resided, it was thought advisable that the brethren in their several places should hold separate conferences. This was not, however, done at once. In 1793, those who belonged in Greene were constituted in a separate church; the same year those in Webster set off as a conference; and in 1794, those in Pejepscot, as a conference, with the privilege of attending meetings and seasons of communion at Lewiston; in 1794, those residing in Webster, and those in New Gloucester, were dismissed to constitute new churches; and 1797, those in Freeport were dismissed to join the church in North Yarmouth. The vacancies made by these dismissions were more than filled by additions made by baptism, as the fruits of a precious revival between 1794 and '96. Benjamin Cole, by whose efforts the church in Lewiston, and the

brethren in Webster were essentially assisted in these days of ministerial destitution, was ordained in Webster in 1802, and became pastor of the church in Lewiston, and with this people he remained the affectionate and successful pastor until his death, Sept. 10, 1839; with the exception of short intervals in missionary labors, and one year which he spent as an evangelist, during which he strengthened and comforted many feeble churches.

In 1808, the brethren residing in Danville, were set off to unite with others in a church in that place; and again the vacancy is filled. In 1808 and '09, a very interesting and refreshing season was enjoyed, and the church enlarged. James Garcelon, one of the original members of this church, was ordained at Webster, Sept. 1809. The most of his ministry was devoted to the benefit of destitute churches, officiating one year only in this church as pastor. He died Dec. 28, 1838. From its origin to 1826, this church experienced uninterrupted prosperity, and had fellowship among its members. But with the close of this period commenced a season of trial and discouragement; yet it, like the bush which Moses saw, passed through the fire unconsumed. The causes of their trials may be mentioned as affording to Baptists, at least, a useful lesson.

The trial now endured, originated 'with the hypocrisy of a Mr. Frost, and some imprudence on the part of the church.' In building a house for the worship of God, the Baptists were induced to unite with the Universalists, on the condition that the Baptists should control the house. The house was built by the friends of God and the friends of Baal. How could they agree? A Mr. Frost of Lisbon, (now Webster) was introduced as a Baptist preacher. He had previously renounced the views and practices of the Methodists, and was a professed Baptist; but 'a wolf in sheep's clothing, and the Universalists understood the

hypocrisy.' They esteemed him highly, and labored to secure a majority of the proprietors in his favor, that he might be settled as the minister of the people. His settlement was contracted, and he entered upon his work, and when he supposed that the contracts were permanently concluded, he publicly avowed himself a decided Universalist. Being dismantled of his hypocrisy, his dark visage, and vileness appeared to all. Now the church arose in its strength, seized upon the condition in the original contract, and by the help of God, resumed the control of the house, and Mr. Frost retired disgraced; and since their recovery from this captivity, they have enjoyed peace and prosperity. God has raised up in this church five preachers; B. Cole, J. Garcelon, Joseph Roberts,* Jacob Golder,† and James Garcelon, jr., the present pastor of the church;‡ and as we have already noticed, with it five churches have originated. Present number of members forty-two.§

Readfield, (first called Winthrop). The original town of Winthrop embraced the territory now Winthrop and Readfield. A settlement was commenced where now stands the flourishing Winthrop village, about 1770. In 1773, the people commenced the work of erecting a house for the worship of God, and arrangements were made to settle a Congregational minister. It does not appear that they succeeded in the permanent settlement of a pastor until 1782, six years after a church of that faith was organized.‖ The whole territory since called Winthrop, was then known by the name 'Pond Town.'¶ That part now

*Eld. Roberts was born in Durham, Me., experienced religion in Brunswick, united with this church and licensed to preach—labored in Danville—dismissed with others to form Danville church 1803, and was ordained pastor.

†Elder Golder was deacon in this church previous to his entering the ministry.

‡There was also a Mr. John Wagg, licensed by this church, and ordained at Norway, but finally made shipwreck of his faith.

§Min. B. A. and Thomas Hodgkins; Com. and Pot. Nar.

‖Green. Eccl. his. p. 174 Eld. Case's Com.¶

called Readfield, became an incorporated town in 1790. The central positions in these settlements being occupied by the Congregationalists, the Baptists were limited to some outer neighborhoods. Here they commenced, and here they accomplished much good for the spiritual welfare of souls.

In 1791, both parishes, Winthrop and Readfield, being destitute of stated preaching, Eld. Potter found his way there, but devoted his efforts to the interests of the people residing in the south-east corner of Readfield, and in the vicinity now called "East Winthrop." By the blessing of God upon his labors, and in answer to the prayers of the converts in Sidney, where a special revival was in progress under the ministry of Eld. Potter, some persons became pious Baptists in Winthrop and Readfield. This prepared the way for more extended efforts by the Baptists. Rev. Isaac Case, of Thomaston, was the next Baptist preacher to operate here. He came in the spring of 1792, while on a mission to the destitute in Oxford County. Finding some pious Baptists here, destitute and unbaptized, surrounded by a growing community, he spent several weeks among them, baptized several, and returned to Thomaston, leaving promise to visit them again in a few months. He redeemed his promise, and while with them baptized several more. The baptized believers in this vicinity desiring other gospel privileges, Eld. Case proceeded to organize them into a regular church, to be called the Baptist church in Winthrop. For want of a more convenient place, the meeting on this occasion was held in a barn. It was nevertheless a joyous season to the twenty happy souls then united in church fellowship.

Elder Case became deeply interested for this little church; and although pleasantly settled, with a large church in Thomaston, he could not resist the invitation to

become their pastor. He yielded to their request, removed his family to Readfield where they now peacefully reside, and took the pastoral care of the church. Monthly additions were made to this infant church during the summer, giving it a total of thirty-five, when it united with the Bowdoinham Association. This new situation was surrounded by several inviting fields, which Elder Case did not fail to occupy.

During the autumn of 1792, by request he visited the lower part of the town, or a neighborhood, immediately joining the west part of Augusta. God went with him, and at the end of a few months, thirty-five happy converts were added to the church, making their number seventy. This last addition brought into the church, persons who resided in Hallowell and Augusta. The centre of territory now embraced within the limits of the church, was therefore in the south-east corner of Readfield; and here, in 1793, house for the worship of God was erected, which was the first Baptist meeting house in this part of the State. The name of the church was now changed to 'Readfield.'*

Elder Case, after holding the pastoral office in this church with pleasure to himself and profit to the people, resigned his charge for the purpose of devoting his time to missionary efforts. He has, however, aided the church when destitute of a pastor, with his occasional ministry. When he took up his pastoral relation, this church numbered only fifty-seven, large dismissions having been made to aid in forming other churches. At one time, the church held members from Winthrop, Hallowell, Augusta, Mt. Vernon, Belgrade and Monmouth.

The church was now destitute for several years, and having but a small amount of ministerial privileges, like the Israelites in the absence of Moses, they became worldly,

*Elder Case's Journal—Min. Bow. Ass., 1793.

and consequently had little prosperity. In 1804, Elder Pillsbury, of Sedgwick, made the church a visit, which was to them like the return of Moses from the Mount. He preached about one year, and sixty were added to the church. The church was now destitute of a pastor two years, but prospered. Rev. Robert Low took up his residence in Readfield, in 1807, and the same year was elected pastor of the church. And for a period of eight years the church received a gradual increase under his ministry. His labors closed September 10, 1815, and he was succeeded in the pastoral charge by Rev. Josiah Houghton, who was eminently blessed in his ministry to the church, for a period of seven years. This period was succeeded by one of two years which constitutes an important era in the history of this church. In 1824, by invitation, Oren Tracy, a licentiate, and student of Waterville college, came and preached to the church. The work of the Lord appeared, and a general revival was experienced in all the immediate vicinity. The year previous, the brethren residing in East Winthrop, erected their commodious house of worship. Here the work of revival was powerful that year, in connection with the ministry of Phinehas Bond, who was also a licentiate. The occasional visits of Elder Otis Briggs and J. Haines, were made beneficial in the work, and in 1824, a church was organized here. Seventy-five were dismissed to aid that organization, from the church in Readfield, which left that church with a small total of members. But the revival under the ministry of Mr. Tracy, more than restored its numerical strength, seventy-seven being added by baptism.*

Since that period this church has had four pastors; Rev. Joseph Torry, from February 18, 1826, to Nov. 11, 1830; Elder Robert Low, from 1832 to 1834; Rev. Wm.

*Ch. Records.

Johnson, from 1834 to 1837; and Rev. Wm. Smith, from 1837 to 1841, and is now destitute. During this last period of the church's existence it has moved on in love, but has sustained a loss of members.

James Murphy, Samuel Fogg, Thomas Goldthwait, E. J. White and Wm. Cross, were first members of this church, but officiated in the ministry elsewhere. The churches, Mt. Vernon, Belgrade, first Hallowell, Winthrop and Hallowell Cross Roads, owe their origin mainly to the influence of this church. It has a new and commodious meeting house, built near where the old one stood, and dedicated in 1839; and has a total of seven members.*

Fayette, (first called Sterling.) The original settlement in Fayette was called first 'Taytonstown,' and second 'Sterling,' and then incorporated with its present name. It was begun in 1788. Rev. Eliphalet Smith, of Massachusetts, first introduced the gospel, in 1790. The people were then poor, but industrious, and lived in log houses covered with bark. Some few became pious by Mr. Smith's labors. Rev. I. Case visited them in 1792. He says, he 'found that it then was in contemplation to form a church upon the 'mixed communion' plan, Mr. Smith being an 'open communionist.' He says, further, that an attempt was made to convince him of its scriptural propriety; whereupon he proposed the following simple question: 'I a person should come to your house and you should invite him to walk in, but he should object to coming in at the door, would you take down one side of your house to accommodate him?'* This simple question was to them full of meaning, and led them to see that their views upon the subject were incorrect, and to embrace believers' baptism as the only proper way to church communion. Before Eld. Case left the settlement, a conference was held, an

*Ch. Records, and Elder Case's Com. †Mr. Case's Jour.

Mr. O. Billings and wife, with others, requested baptism, whom he had the pleasure of receiving to that gospel ordinance. By the advice of Mr. C., a council was convened in Aug. 1792, who organized a church of twenty-three members. The same year, Mr. Smith was elected its first pastor. The subject of communion being now settled, the church in union and love, advanced prosperously. Mr. Smith continued pastor six years. The whole of his labors were not however devoted to the benefit of this church. When the church was not supplied with preaching, the reading of a discourse constituted a part of the service on the Sabbath, and Mr. Oliver Billings was appointed one of the principal conductors of their meetings.

Notwithstanding these brethren were subjected to those laborious toilings for subsistence peculiar to a new country, and in 1794 to the expense of building a house of worship, they did not forget the wants of their pastor. It was 'voted that each individual should carry in as much corn or grain as he should see fit, to defray church expenses.'* In 1798, Mr. Smith closed his ministry with the church. Mr. Billings having received the approbation of the church to preach, was ordained in 1800 as an evangelist, but shortly after became pastor, and continued actively engaged in the faithful discharge of the duties of that office until the infirmities of age laid him aside.

The church has had several associate pastors, who have sustained the active duties of the office; and perhaps no church in the State has been blessed with more signal revivals. In 1804 and '05, by the united labors of the pastor and Rev. P. Pilsbury, seventy-seven were added to the church as the rich harvest of a revival;—in 1816 and '17, another revival, added sixty-nine;—in 1824 and '25, Rev. John Haynes acting pastor, seventy-two were added;—and

*Church Records.

while Rev. Josiah Houghton, and Rev. L. C. Stevens were associate pastors, there were revivals with somewhat less additions. Rev. P. Bond, their present pastor, entered upon his duties in the church in 1841. In 1842, the church was called to part with their aged, their affectionately beloved and venerable pastor, Rev. O. Billings.

They have a new and commodious house, dedicated Jan. 10, 1838. It has had three regular pastors, Smith, Billings, and Bond; and four associate pastors, Martin, Haynes, Houghton, and Stevens. Those who have assisted their aged pastor (Eld. B.) at different stated times, are Elders P. Pilsbury. J. Palmer, C. Marble, S. Dinsmore, (who died among them in 1827) J. Butler, S. Fogg, E. W. Garrison, Thomas Wyman, and Caleb Clarke. Rev. John Billings, was son of Eld. O. Billings, and professed religion in this church; also, Rev. R. Y. Watson, present pastor of the churches, Hancock and Sullivan, first united with this body. This church has always been eminently distinguished for a missionary spirit, and the churches, 'East Livermore and Chesterville,' owe their existence, in part, to its influence. It is still a prosperous and influential church, with one hundred and forty-seven members, and an efficient pastor.*

Miscongus Isle and Bristol. Miscongus Island lies at the mouth of Damariscotta river, and is separated from Bristol, by a small strait. A small Baptist church was gathered here in 1792, consisting of nineteen members. By whose influence they became Baptists, is not certainly known, but most probable by the occasional preaching of brethren Case, Macomber and others. Andrew Fuller was ordained at Nobleborough in 1794, and the same year became pastor here, but remained with the church but about four years. Connected with his labors, there was a small increase. Rev. Samuel Flagg was ordained pastor of this

*Rev. L. C. Stevens's Com. and Eld. Case's Journal.

church in 1808. He had rendered them important services previous to his settlement, and subsequently, he continued to assist the church for a period of about thirty-two years, with but little encouragement or success. A few of the members residing on the main, in Bristol, it took the name it now bears in 1807. Bristol was first called 'Pemaquid,' and was among the earliest settlements on this part of the coast of Maine ; and a Presbyterian church was organized as early as 1766, on the 'Westminster Confession or Presbyterian rules.' The Pedo-baptist faith has ever since held the power of influence in Bristol. Since the removal of Mr. Flagg, the church has been destitute, tried and enfeebled. It had forty-six members in 1843, having been cheered that year with an addition of ten by baptism.*

First Livermore. The first settler in this town, says Elder Case, was 'Dea. Livermore, an Arminian Congregationalist.' He made an opening in the wilderness about the year 1780.† In 1792, there was a number of inhabitants in town, with not much gospel preaching, and but few who gave evidence of piety. But their religious character was soon changed. The first revival was in 1793.† This work of grace commenced in a somewhat singular way. Mr. Z Delano, who subsequently became a Baptist preacher, but then a thoughtless sinner, while on a visit in Winthrop, heard a sermon preached by Elder Case, in the Congregational meeting house, from Rom. 1 : 5. While listening to the preacher, the Lord discovered to him his 'sin and his wretched condition as a sinner.'† Mr. D. returned home 'filled with a sense of his own ways,' and 'remained in a distressed state of mind several months.† Mr. D. submitted to Christ in the winter of '93, and opened the worship of God in his own family, but revealed not his piety to his neighbors. His light, however, was not to be shut up

*Min. B. and I. A. †Elder Case's com.

always within the walls of his own house. It must shine out. An interesting providence of God brought it forth. Elisha Williams, son of a Congregational minister, of East Hartford, Conn., a liberally educated young man, was at that time in Livermore, teaching school. One morning while passing to the school-house, he had occasion to call on Mr. Delano. He found Mr. D. in the midst of his family conducting his religious devotions. This was unexpected by Mr. W., not knowing of a pious family in the town, and being himself careless of religious things. The event was blessed to Mr. W. He thought of himself—his advantages—his neglect of God and religion. He left Mr. D., but 'before he reached his school he was so overwhelmed with a sense of his lost condition, that he was constrained to call upon God for mercy.' That mercy soon appeared. He became a happy convert.* This was the commencement of a work of mercy among the people. Those who became pious were privileged with clear and cheering views of the gospel plan, and were bold to invite sinners to Christ. Yet the impenitent were violent in their opposition.* Still the grace of God prevailed, and although a Pedo-baptist orthodoxy had the power of influence previous to this revival, several became Baptists; and in August of '93, a church of their faith was regularly constituted. In this revival, Elder Case and Mr. Smith, of Fayette, were the principal Baptist ministers, and Mr. S. aided the church for a short period after it was organized. Mr. and Mrs. Williams, after much prayer and study of the scriptures, were convinced of the incorrectness of their Pedo-baptist notions, and were baptized and united with this church, and subsequently Mr. W. very eminently distinguished himself as a minister of the gospel.

The Baptists found opposition not only from the world,

*Elder Case's com.

but from some who ought to have been friendly to the cause of truth. There were several respectable, moral and educated Congregational persons, who retained their faith through the revival. They were opposed 'to the doctrines of grace,' and 'set about forming a church upon the Arminian Congregational plan.' To aid them in the work, they sent for Rev. Mr. Johnson of Freeport. He came, and 'while attending to the business for which he was called, he rather made light of the revival, considering it of but little consequence.' The church, 'as it was called,' was organized. Shortly after they applied to a Mr. Ezekiel Emerson, to visit them and administer the sacrament to the church. He came, but before proceeding to grant the privilege desired, he examined their articles of faith, and condemned them as heterodox. He was a 'good man,' and preached the gospel to them, for which he was accused by them of favoring the Baptists. His preaching was nevertheless the power of God unto salvation to several of this small band. They were converted to God, became Baptists, and their church was soon found among the 'things that were.' Rev. S. Boardman and Rev. Ransom Norton, were among those whom God called at that time with an holy calling. After these things passed away, the Baptists moved on in their cause having no serious obstacles to resist their progress. It is worthy of note, and an interesting fact connected with these early successes of the Baptists, that God raised up as fruits of these first efforts, four who have been good ministers of Jesus Christ;—Elders Zebedee Delano, Elisha Williams, Sylvanus Boardman, and Ransom Norton. Six other ministers, distinguished for usefulness, have gone out from this church;—Henry Bond, Otis Robinson, William Godding, Thomas Wyman, Jason Livermore, and William Wyman.* The original

*Elder Case's com.

members were seventeen in number, (ten males and seven females.) The first nine years from its organization it had no pastor, but was assisted by occasional preaching; and having within itself many valuable gifts, it increased in numbers and influence. It deserves to be recorded that Isaac Lovell, one of these original members, distinguished himself by his benevolence and liberality. He sustained a large share in the erection of their second house of worship, and at his death he made a donation to the church of about $600, to aid the support of the gospel.

Mr. Boardman was ordained its first pastor Feb. 2d, 1802, and 1810, by his request was dismissed from his charge of the church. Mr. Boardman being the first settled minister in the town, obtained by a vote of the town the lands reserved for such, *a boon* which few Baptist ministers in this State ever gained. The church has also enjoyed a portion of a fund arising from other lands designed for the support of the ministry in town.

Mr. Boardman was succeeded in the pastoral office in this church by Rev. John Haynes, who entered upon its duties May, 1811, and was successfully engaged for the spiritual welfare of the church until 1822. Since his resignation the church has been supplied by several ministers and pastors successively employed; Rev. David Nutter from 1824, nine or ten years; Rev. R. Milner, one year; Rev. Nathan Chapman, from Brewster, Mass., from 1836, two years; Rev. Chas. Miller, from 1839 to 1843. [J. Billings is their present pastor.]

This church has been blessed with several seasons of revival, which increased their numbers by large additions. It has also aided the organization of four churches in its vicinity by numerous dismissions, and still has a total of one hundred and seventy-three members.*

*Rev. John Haynes's com..

First Nobleborough. As early as 1787, there were a few Baptists in Nobleboro.'* Elders Case, Potter and Woodard were instrumental in planting the principles of the Baptists here; and twelve having embraced their doctrines, were by brethren Case and Woodard, constituted into a church in 1793.† They were small, and destitute of a pastor, and travelling preachers having a wide field open in the interior of the State, and being constantly pressed with earnest solicitations to occupy that field, could afford the small churches along the coast but little if any aid. This church, therefore, made slow progress. In 1808, the Lord of the harvest sent to their assistance Rev. Phinehas Pilsbury, who was ordained at Fayette, Jan. 3d, 1805, and whom God had made a distinguished blessing of spiritual mercy to the people in many places Brighter scenes now began to open before this church, and the prediction made by Elder Case on the first baptismal occasion in that place, that 'God had glorious things for Nobleborough,' began now to be fulfilled. The history of the Baptists in N. from that period proves that Elder C. was not mistaken in his impression. A revival commenced with the labors of Elder Pilsbury, and he soon by election, became its first pastor, and for a period of twenty-seven years, he was joyfully employed in the office; and under his ministry the church rose from a 'little one to be a strong nation,' and the beautiful vine, bearing several fruithful branches. The first revival swelled its number from twenty-two to seventy-nine;—a second in 1815, added by baptism one hundred and twelve;—a third in 1824, added one hundred and thirty-one—and during the intervals of these revivals, there were occasional additions, but not sufficient to prevent a net loss of members, so that the prosperity of the church has been somewhat periodical.

*See his. Thomaston Ch. †Eld. Case's Jour.

Elder P. was succeeded in 1836, by Rev. Enos Trask, who became its second pastor. As commenced the pastoral labors of Elder P., so did the ministry of Mr. T., with a precious revival, which added to the church one hundred and fifty-one by baptism. The same year fifty-four were dismissed to constitute a third church in the town. In 1840 and '41, there were forty-one added, and fourteen dismissed to constitute a church at Damariscotta Mills; and in 1842, sixty-nine more were added as the fruits of a sixth revival. Elder Trask is still faithfully and successfully engaged with this interesting and highly favored church, with a present total of two hundred and ninety-nine members.*

GREENE. Soon after a settlement was commenced, Rev. James Potter carried the gospel to the people. Several professed Christ and united with the church in Lewiston, and with that church enjoyed many precious seasons. In 1793, they were dismissed from L., and by brethren Case, Potter and Macomber, were regularly organized into a church of Christ, consisting of twenty-seven members.† Mr. Potter afforded them much assistance by his frequent visits and labors, until they were blessed with a pastor. There was some revival in 1794, which added nineteen to the church. Rev. Lemuel Jackson, of Sidney, became the first pastor in 1797—soon after he entered upon the duties of his office in the church, another season of mercy added thirty-five more to its number.‡

A brief notice of Lemuel Cummings, the first deacon of this church, constitutes an interesting item in its history. Mr. C. was born in Charlestown, Mass., 1745, removed to Maine in 1775, and made a permanent residence in the town of Greene. He was a pious Congregationalist. The

*Eld. Case's com. and Min. Bow. and Lin. A. †Eld. Case's Jour.
‡Min. B. A. Pot. Nar. Eld. Case's Journal.

new settlement was then entirely destitute of the preaching of the gospel, and Mr. C. felt for their salvation. Like Nehemiah, he first prayed and then proceeded to exertion. By his suggestion the people began to assemble on the Sabbath for religious services some time previous to the efforts of Elder Potter, and Mr. C. officiated as leader in these meetings, prayed, read, exhorted, and was instrumental in the conversion of some souls. During the first Baptist movements, Mr. C. was very indifferent as regards the ordinance of baptism; having never investigated the subject, he passed it off with the old trite remark, 'It is not essential.' At length, however, his mind was impressed with several inquiries upon the subject. He revealed his convictions to no one, but pursued his investigations alone, the result of which was a firm belief that 'Christ was immersed *in* the river Jordan, as an example and pattern to all his followers.' He was now baptized by Rev. Wm. Stinson, united to the church, and became its worthy and highly useful deacon, in which office he served the church till age induced him to resign, and give place to his son Lemuel, who experienced and professed piety in the time of the previous revival in 1805, by the labors of Rev. Phinehas Pilsbury.* From 1802 to 1808 the church had no pastor, but provided with a gift like that of Dea. C., it could hardly fail of prosperity. As has been remarked, in 1805 there was some revival, and the church enlarged. In 1808, Rev. Thomas Wyman preached for the church one year, and an interesting revival was experienced. The next year Rev. John Daggett became pastor. Another glorious season of refreshing was experienced from the presence of the Lord in 1817. This increased the church by sixty new members. Mr. D. was pastor ten years. From 1821 to 1824, the church was again without a pastor, and suffered

*Waterville Intelligencer.

a loss of members. Rev. Daniel Pierce now became pastor. In 1826, the Lord appeared again in the plenitude of his grace, and blest the church with a most luxuriant harvest. Seventy-four were added by baptism. Rev. D. Nutter, and other ministers in the vicinity, aided the work. Mr. P. closed his care of the church in 1828 ; since which time the church has had several ministers and pastors, by whom their pulpit has been generally supplied. Rev. S. Fogg supplied from 1829—1831 ; D. P. Bailey from 1833 to 1835, when he was ordained as an evangelist ; in 1839 the venerable father P. Pilsbury became pastor, and the next year the church were enlarged by an addition of fifty-four by baptism. This aged pastor is still laboring successfully in this church.*

This church has built a second house of worship, has licensed, ordained, and sent into the gospel field two ministers—Rev. Reuben Curtis, and Rev. D. P. Bailey. Its present number of members is 186.

Wayne, (first called New Sandwich.) The next church gathered by the Baptists in the interior of the State was in this settlement. Some of their travelling preachers occasionally passed through the place, and preached to the few inhabitants, by means of which several persons became pious. As a consequence, meetings for social worship were commenced, and held statedly, from the beginning of 1793. This year Elder Potter visited them, and several more were converted under his ministry, all of whom he baptized ; and the next year, January 9th, they were, by a council, organized into a regular Baptist church, consisting of eleven members, (nine males and two females.) For many years this feeble church was assisted and edified with occasional preaching. Eld. Potter, Jackson, and Case were among them frequently, and the As-

*Min. Bow. Asso.

sociation did not forget them in the distribution of their voluntary supplies to the destitute. By these aids, the church made a slow progress, obtaining an annual net increase for a period of six years.

Several persons had united with this church from the settlement, called Littleboro', now the town of Leeds, among whom was Thomas Francis, who was ordained to the work of the ministry in 1798; and in 1800, the church was diminished by the dismission of Mr. F. and several others, to constitute a church in that settlement. Though now enfeebled, the church was like the little host of Joshua, 'faint yet pursuing.' From 1800 to 1817, being destitute, and favored with but a small amount of ministerial assistance, the church passed through much adversity, the members were scattered and diminished. But that *Eye* that never slumbers, watched over them, and that Redeemer that never forgets his own, in 1817, by raising up one of their number, Nathan Thomas, to break unto them the bread of life, opened pleasant prospects before them. Mr. T. was qualified with a license, and the church strengthened by his ministry, returned to the sanctuary as one that ariseth out of obscurity. From this time to 1828, the church was greeted with annual additions, which prepared its members for the reception of richer blessings which was then in reserve for them. During the years 1829 and '30, the church was like one leaning on the bosom of her beloved. The revival then experienced, constitutes a pleasing era in its history. Its number was more than tripled, and the increase of faith, joy and ability, held an encouraging ratio to the increase of members. This revival was promoted by the faithful labors of Rev. Ezra Going, who was then their preacher.

This church has had five regular pastors; Wm. Godding, 1802—1806; Nathan Thomas, 1817—1819; T. B. Rob-

inson, 1831—1835; D. P. Bailey, 1836—1838; R. C. Starr, 1841—1843. It has received also for stated periods, the ministry of several useful preachers. It has sent two ministers, Thomas Francis* and Nathan Thomes, into the gospel field. As a general remark, as regards its pastors, they were good men, faithful preachers and prudent pastors. The church and society have formerly had some perplexity about their house of worship, which, at first, was a 'union house,' but now, being the principal owners, they peacefully worship there.†

Webster Second. The history of this church is somewhat singular. The original town of Bowdoin embraced a large territory. That part where this church was first located, was called, in 1799, Thompsonborough; in 1802, it was incorporated by the name of Lisbon, and a few years since, its name was changed to Webster. The church here was constituted of about twenty members, as the fruits of the occasional ministry of brethren Potter and Macomber, in 1794. It has passed through a routine of names, and has undergone a reorganization. It was called the First church in Lisbon until 1836, when it was induced to give up its old charter, and begin anew, with the name of 'Lisbon Corner.' It has since appeared with the name Second Lisbon, and now Second Webster, leaving the originally Second church in the town to hold the First in rank and name. The Baptists in this town have never risen to a high eminence, nor acquired a very great influence. The church we now describe has, however, had several good and faithful ministers, and many worthy and stable members. It was assisted in its infancy by the ministry of the late Elder B. Cole, and between the years 1797 and 1800, by means of his aid, it saw its best and most prosperous days. In 1803, Rev. Ichabod Temple

*See His. of Leeds Ch †Min. B. A.—Pot. Nar.—Zion's Advocate.

became pastor, but resigned his charge in 1806, leaving the church with a loss of members. In 1817, Rev. Daniel Pierce received license, and the next year ordination, in this church, and it enjoyed some revival under his ministry. In 1819, Rev. James Stuart became a member, and was beneficial to the church; from 1820 to 1823, Elder Pierce again afforded the church some ministerial aid; 1825, Rev. S. Owen supplied the church a part of the time. From that time to 1836, generally destitute, and favored with but a small portion of preaching; but since that period, Rev. Jotham Day and Rev. A. Lothrop have rendered important aid. Deacon Joseph Killgore was among the early members, and has distinguished himself for devotedness to the interests of the church. Its present number is forty-three.*

Hope. Baptists began to increase in Union and in the westerly part of Hope, then called Barrettstown, previous to 1787.† Soon their influence was felt throughout the town. And it appears from the best data of facts we have, that Ebenezer Cox, a resident Baptist, was the first to make any considerable efforts to evangelize the people. He was among them in 1794. Rev. E. Hall came to their aid about the beginning of 1795; and although there was much opposition to their doctrines, yet a few having previously become pious, received baptism by Mr. Hall in Jan. of that year. This baptismal season was the first in the easterly part of the town, where this church exists. The few Baptists in the westerly part of the town, now united with those in the easterly part, and a church was organized by Mr. Hall and others, at the dwelling-house of Dea. Samson Sweetland, in 1795. It consisted of eleven members, seven males and four females. These brethren remained united in one body until 1801, when those who

*Min. B. A. †Eld. Case's Journal.

resided in the west part of the town, were dismissed to form a new church in Hope, which was constituted by brethren Snow, Hall and Fuller.* It has been supposed that a church existed in the west part of the town previous to 1795. But we find no evidence of its existence.

The church in Hope has had but four regular pastors, who have devoted all their attention to the wants of the church. Three of these were Elders Andrew Fuller, from 1798 to 1804; James Steward,† 1809 to 1812; Isaac Smith, 1821 to 1823.‡ Besides these pastors, the church has had a succession of ministers, who have labored a portion of the time statedly. These were Elders E. Hall, Lemuel Rich,§ Daniel Ricker, Daniel McMaster, Eliab Coy, and Charles G. Porter. These servants of Christ were all useful to the church. It should be stated that E. Cox has rendered important service to this church; first as a deacon, then a licentiate, and then as an ordained evangelist, preaching to the church when destitute, to a considerable amount, even down to 1840. This church has been blessed with many precious seasons of refreshing revivals, the most distinguished of which were in 1799, 1808, and 1841. It has furnished three gospel ministers, Ebenezer Cox, ordained at Hope Oct. 5, 1822; Joseph H. Melvin, ordained at Knox, Nov. 17, 1841; and Amos B. Pendleton, ordained at Hope, Dec. 8, 1841. This church has always had to contend with strong opposition from various sources; but the most trying has been sustained by the influence of the delusive doctrines of Universalism. It has lived out the storm, and continues to prosper, enduring all its trials with a pious fortitude. It has now the privilege of a faithful pastor, Rev. M. Dunbar, ordained in 1843, and has a total of ninety-five members.‖

*Rev. Simon Fuller's Com. and Rev. Mr. Pendleton. †Mr. Steward is a hyper-Calvinist; see Biographical notice, (anecdote.) ‡Rev. Melvin Dunbar, 1843. §L. Rich, (see B. notice; A. B. Pendleton's Com.) ‖Rev. A. B. Pendleton's com.

New Gloucester. Baptists commenced here amidst much opposition, about the year 1780. Elders H. Smith and N. Lord, whose names have already appeared in these sketches, were the first Baptist preachers in this then new settlement. As there were but few Baptist ministers in the State, their visits here were unfrequent, but were in their influence, effectual in laying the foundation for the progress of gospel truth. June 26th, 1780, occurred the first baptismal occasion, from which time meetings for the worship of God were regularly held in the town by those favorable to the Baptists. They were favored also, when no regular Baptist preacher was present, with occasional Free-will Baptist preaching. In 1781, Rev. James Potter visited the people. He says he 'found most of the pious among them embracing Free-will or Arminian sentiments;' which, after some conversation with him, some of them renounced and became more orthodox in their faith. Some revival was enjoyed, and a few others converted; and by Elder P. a church was soon organized, consisting of about twenty.* In this church there was an unhappy admixture of Calvinism and Arminianism, which produced an effervescence, causing much altercation and trial.

In 1782, Mr. Job Macomber, from Middleboro', Mass., came to their aid, and by license preached with them about one year, with but small success, as the discord in the church still continued. In 1784, Mr. Merrill was ordained among them, who labored several years with no great prosperity.

This church found another obstacle to their progress. Like other churches previously formed amidst a Pedo-baptist influence, they were seriously oppressed. A Congregational minister was settled, and a church of that faith constituted in this town in 1765.† Their influence, unin-

*Pot. Nar. and Rev. J. Tripp's com. †Green. Ecc. his. p. 117.

terrupted for several years, gave a Pedo-baptist modification to the religious views of the people. As a consequence, Baptist doctrines were generally rejected. More than this;—they were oppressed—they were persecuted—and yet they prospered. Their prosperity was gained, and their conquest won, wholly by the influence of candor and divine truth.

Soon after the Baptists were organized into a church, to avoid the evils of persecution, and to secure a liberty of conscience, they, on application, obtained from the legislature the privilege of being incorporated into a Baptist Society, with powers and privileges equal to other parishes. But the Baptists soon found this to be to them only another form of bondage, and after four years continuance, the Society was dissolved. The church then proceeded in simple capacity, met and endured their trials alone.* 'On several occasions they were compelled to pay taxes for the support of ministers they never heard; and in whom they had no confidence. Often was their property seized by the officer, and sold to satisfy the persecuting disposition of the '*Standing Order*.'†

In 1793, Rev. Mr. Potter supplied them with preaching a part of the time. But the old division remained, and finally resulted in a separation and dissolution of the church. How true it is, 'a house divided against itself, cannot stand.' In 1794, by the ministry of Eld. P. another revival was enjoyed, and all those persons who were truly orthodox Baptists, twelve in number, were, on the 16th of Oct. 1794, by Messrs. Potter, Case, and others, regularly constituted into a church. This church stands as if built on the sure foundation. John Warren, Isaac Gross, and D. Nelson, were its first deacons; the two last of whom were its main supporters, and by them, under God, was carried through its fiery trials.‡

*Rev J. Tripp's com. †Min. C. A. 1812. ‡Rev. J. Tripp's com.

Rev. Robert Low became its first pastor in 1800, and resigned in 1807. He has been succeeded in the pastoral charge, by Elders Daniel D. Lewis, R. C. Starr, Alvan Felch. These were all useful pastors. Rev. E. W. Freeman and Rev. A. Wilson, have also preached to the church with acceptance and success. They now worship in their second house, built in 1837, at a cost of $2500. Since their last organization in 1795, it has been blessed with several interesting revivals, besides a usual and uniform prosperity, and continues to be an influential body under the ministrations of Rev. Joseph Ricker, their present pastor, and the labors of O. C. Gross and David Allen, their present deacons. It has a present total of one hundred and fourteen members.*

Clinton. This church was gathered in 1796; and Mephibosheth Cain, who had been instrumental in laying its foundation, became pastor the same year. Eld. Case assisted in his ordination. Previous to these movements, Elders Wilbur and Lewis of Sidney, had labored occasionally and with some success in Clinton, Bloomfield, and in the surrounding settlements. This church being the only one of a Baptist faith in the vicinity, those who became Baptists in Canaan, now Bloomfield, united with it, in membership and efforts.†

Eld. Cain commenced his ministry with this feeble church in the midst of all the embarrassments of a new country, has led it on through all scenes of prosperity and adversity which it has experienced, and still lives to aid its progress. For a period of thirty-four years, he was the acting pastor, during which, he saw the church rise and fall. In 1818, a revival more than doubled its number. It then had one hundred and four members, and was now in its highest state of prosperity. Trials succeeded, and a de-

*Min. C. A. †His. 1st Bloomfield.

crease of members ; its fall was great. In 1831, it had but eighteen. But days of prosperity have again returned, and its progress has been onward and upward. This year Rev. Samuel Knox became the junior pastor, and things began to be set in order, to the encouragement of their aged and anxious pastor.

Rev. Mr. Knox preached about two years, when his place was filled by the labors of Dea. Joseph Spearing, who had received a license to preach, and by his labors there was some revival in 1833. Mr. S. aided the church several years with a portion of his labors. In 1836, Dea. Lucius Packard received a license to preach, and the church was again refreshed with revival influences, and some additions. In 1837, Mr. Packard was ordained as an evangelist, and the church encouraged. The church next enjoyed a portion of the ministry of Eld. S. Knox, in 1838, and again in 1840 ; and in 1841, Joseph Spearing became an associate pastor, and remained two years, which were years of trial and difficulty in the church. During this last period of the church's history, its venerable pastor has been able to preach a part of the time, and aid his associates in the ministry by his counsel. The present number of the church is sixty-eight.*

Second China, (formerly first Harlem.) This church is located in the south part of China, and owes its existence to the influence of a revival experienced in Vassalborough and its vicinity, in 1788. Several persons became Baptists here at that time, and united with the church in that town. The number gradually increased ; and in 1797, they took their leave of their brethren in V., were organized into a separate church of nineteen members, by the name of Harlem, and Rev. Job Chadwick was chosen pastor. For a few years the church prospered, receiving an annual addi-

*Min. of B. and K. A.

tion. Mr. C. was pastor till 1805, and supplied the church occasionally for several years afterward. It has since had several pastors, but being situated amid a sparse population, its number has always been small. They worship in a neat and commodious brick edifice, at the south end of the 'Pond,' in 'South China.' Constant Abbot, Daniel Stevens, William Bowler, and Mr. Chadwick have officiated in the pastoral charge of the church.* In 1812, a third church in China was organized of twenty-six members, previously dismissed for that purpose from the (then second church) in Vassalborough. This organization continued its rank among the churches for a period of fifteen years, when, by the advice of the Association, the second and third churches in China united in one, to retain the rank of the second church. As regards the third church, it never had a regularly settled pastor, nor owned a house of worship; it never enjoyed a general revival of religion which very considerably increased its numbers, nor exerted a very wide influence on the cause of Christ. No minister did more to promote its welfare, than Rev. Jabez Lewis. When it united with the second church, it only increased that church by about twenty members. Since the union was formed, these brethren have moved on in harmony, obtaining from that time to the present, a gain in the aggregate about equal to the losses sustained. The present number is sixty-four.† The churches Waldo and Albion owe their origin to the third China; their original members being once members of that church.

New Vineyard, (now Industry.) This town joins Farmington on the east, and was first settled by persons who removed from Martha's Vineyard, Mass., about the year 1793. Some of them were Baptists. A revival was experienced among them in 1795 and '96, and those who

*Min. L. and W. Asso. †Min. L. and W. Asso.

became pious embraced their doctrines.* They were favored with occasional preaching by Elders Case and E. Smith, who constituted the church of nine members in 1797. Rev. Mr. Case, who had baptized these disciples, preached on the occasion, from these words, 'What could I have done more for my vineyard,' &c. For several years the church remained small. In 1802, a Congregational church was gathered here by Rev. J. Sewall, of twelve members. The Baptists then numbered sixteen. In 1810, Elisha Robbins was ordained pastor, and was instrumental in promoting a revival in 1809 and '10, which increased the number of the church to sixty-one. Mr. Robbins' work was short. He was removed by death, 1811, in the midst of promising usefulness. Thomas Merrill also was raised up in this church, and ordained as an evangelist. He removed to Prospect, where he was very useful, and where he died much lamented. Rev. Levi Young preached in 1814. It was called Industry in 1818; in 1819, twenty-one were added as the fruits of a revival, and in 1820, the church had fifty-two members, and the Congregational church about twenty.

Since that time it has had one pastor. Rev. D. T. Allen was ordained in 1828, when the church was again enlarged by a revival, and by another in 1832. In 1835, Mr. Allen resigned the pastoral charge, but continued some years after, a member, and preached occasionally. In 1838, Rev. J. Haines favored the church with some preaching. In 1841 and '42, some additions were received in a revival by the labors of Rev. Wm. Wyman and others. The church is now destitute, and numbers sixty-six. Dea. Benjamin Pottle, one of its early members, was for many years eminently useful in promoting the advancement and influence of this church.† Several churches in its vicinity

*Eld. Case's Jour. †Min. B. and K. Ass. and Elder Case's Com.

received members from this church at their organization.

Farmington. This is another inland town of considerable importance, and has now two flourishing villages. The Baptist church is at the 'Upper village,' where also is a Congregational church and an Academy. The revival which occurred in Industry, 1795 and '96, extended into this town, then a small settlement, and in 1798, a church of seven members was gathered and organized by Elders Case and Smith. The roads 'to this place' at that time, says Mr. Case, 'were exceedingly bad, even for travelling on horse-back.'* For many years, this church was destitute almost entirely of preaching. In 1807, it numbered nine members only. At the time of the second revival in Industry, 1809, Mr. Robbins, preacher, it received the small addition of 13. In 1810, the peace of the church was disturbed by some internal difficulty which was settled by the assistance of Mr. Case. From its organization to 1821, a period of about twenty-four years, it received only occasional preaching, by Messrs. Case, Smith, Briggs and others, who voluntarily supplied them by the request of the Association. In 1821, Rev. Winthrop Morse, from Mass., became pastor; it had fifty-two members. It may be noticed here that in 1812, a Congregational church of twelve members was gathered in Farmington, by means of Mr. Sewall, of Chesterville, and in 1821, had about an equal number of members with the Baptist. In three years, however, the church was again destitute, Mr. M. having resigned. Their next minister was Rev. Hezekiah Hull, from Nova Scotia. He labored with the church in 1828 and '29, with acceptance. In 1835, some were added as the fruits of a protracted meeting, and during that year, Rev. Wm. Wyman preached one half of the time to the advantage of the church; and in 1836, they erected a

*Elder C.'s Journal.

house for worship, on account of which they were much straitened in their ability to support preaching. Churches, like individuals, sometimes transcend their means unnecessarily. The church, however, secured preaching, statedly one half or three-fourths of the time, generally, till the settlement of Levi B. Hathaway, by ordination as pastor in 1841. Their present pastor, Rev. N. M. Williams, was settled among them in 1842. Although it has been with much extra effort that they have discharged their liabilities created by the building of their house of worship, yet spiritually, the church has prospered, and, at present, is much encouraged. Its present number is ninety-three.* The revival in 1843, almost made them feel that their trials and toils were over.

Litchfield, (first called Second Litchfield—in 1811 First Litchfield.) The church which we now describe, is therefore the present church in that town. It was constituted in 1798, with fourteen members. About this time a glorious work of the Lord commenced in Bowdoin and Litchfield, under the ministry of Elder Potter. As the results of this revival, seventy-two were added to this church in 1799; and ninety-six to the first church in Bowdoin, of which Elder P. was then pastor.† Thus in less than two years this church was increased from fourteen to eighty-five, having lost one by death. And although without a pastor till 1804, it prospered by the occasional preaching of neighboring ministers, receiving a gain equal to its losses. Feb. 1804, Rev. Henry Kendall‡ moved from Meredeth, N. H., to Litchfield, and by request became pastor of this church. Mr. K. preached for the church only one half of the time, the other half being devoted to itinerant labors among the destitute. In such labors Elder K. has always been successful. He was pastor until 1817, when he resigned his

*Min. B. and K. Ass. †Min. B. A. ‡Rev. H. K.'s journal.

charge and removed to Topsham. The church remained destitute, and suffered an annual loss of members, until 1824, when Rev. William O. Grant became its second pastor. Mr. Grant was at first cheered with seeing some precious seals of his ministry in the enlargement of the church by baptism. But though faithful to his trust, the church again declined, and by small annual losses, became much reduced, and Mr. Grant retired from the field to labor in another, in 1834. In 1837, by the earnest solicitation of the church, Mr. Grant returned and again labored with them for advancement. There was a little revival at first, but it was like the early dew and morning cloud. In 1842, Mr. Grant retired again; but he did not leave the church with a diminished number. His labors were not in vain. Since that time they have had occasional supplies. In 1843, they had ninety-six members.* This church worships in its second house, and is abundantly able to sustain an efficient pastor. The second and most glorious and extensive revival witnessed in this church, was in 1810, under the ministry of Mr. Kendall, when, 'in the course of seven months,' he says, 'I baptized one hundred and thirty-two willing converts, the larger part from among the youth.' He adds, 'this was a powerful work, in which there were no anxious seats, and no rising for prayers.'† A large portion of the losses have been occasioned by repeated dismissions to aid in building new churches.

Wales. As Baptists multiplied in all the settlements in the vicinity of Wales, the first occupants of its soil were brought under the influence of their doctrines. Eld. Potter visited them as early as 1793, and found them willing to hear the gospel. In 1798 and '99, the 'great revival,' which occurred in Bowdoin and Litchfield, extended its influence into Wales. Here too Eld P. saw evidence that

*Min. B. A. †Elder Kendall's Com.

he did not preach Christ in vain. A church was gathered in the place in 1799, consisting of about forty members, whom, Eld. P. says, 'I visited from time to time till God raised up others to take them by the hand.' Mr. James Pierce became its pastor in 1811. He labored with this church for about twenty-two years. In 1838, the church was again revived, and a general work of grace was witnessed, which increased its number by more than one half. This work of mercy was a means of raising the church from a very tried and discouraged state, and placing it among the prosperous. Rev. Daniel Pierce became a member in 1835, and officiated as pastor about two years, when he resigned his charge, but retained his membership. In 1839, Rev. S. Hinkley became a member; since which time, Elders Pierce and Hinkley, by their occasional preaching have aided the prosperity of the church. A good union among the members, and special mercy recently enjoyed, encourages a strong and active faith. Present number of members is seventy-nine.*

Jay. At first, the people of this town enjoyed but few gospel privileges. By the occasional preaching of travelling preachers, a few became pious Baptists, and were united in church relation in 1799, by a council selected from the churches in Fayette and Livermore. It then consisted of fourteen members. Prosperity commenced with he existence of this church, and though it has had periods of extraordinary trials, it has notwithstanding, been blessed with a general and pleasing growth. One of its early members, Joseph Adams, was called to be its first pastor. He was ordained in 1804, by whose ministry, during a period of fourteen years, the church enjoyed almost unmixed prosperity. The numbers and ability of the church were much increased. Within this period, both pastor and

*Min. B. A.

people rejoiced to be co-workers, to promote the cause of truth, and were rewarded by many special seasons of mercy. In 1818, Mr. A. resigned his care of the church, and in 1821, Rev. E. Nelson was elected pastor, and entered upon its duties. The interim from 1818 to 1821, was filled by the alternate preaching of Rev. Joseph Macomber, and Joseph Alden, a licentiate. Mr. N. was pastor three years only, and saw the glorious work of the Lord in 1824. The church now had one hundred and fifty-three members. A circumstance now occurs which constitutes in its results an eventful period in the history of this church, and unknown in the experience of any other among the Baptists in this State. A large portion of its members in 1826, dissented from its faith and practice. This schism produced much altercation, which destroyed the union and harmony so long enjoyed. This dissenting party believed that Christ died for a part only of the human family, and therefore objected to preaching the gospel to *all* indiscrim inately. The church retaining their faith in the sufficiency of the work of Christ to save all who believe in his gospel; and that it is the *duty* of all to so believe, could no longer walk with them in church fellowship. This state of trial continued about one year, and after much forbearance, the church excluded forty-six. These persons formed what they called 'the Church of Christ,' and so continue till the present time, without prosperity. The church was not free from the effects of this trial till 1830, when it comes as one out of the fire, purified. Since that period, although without a pastor, by the pious and faithful preaching and assistance of a rapid succession of ministers, it has moved on in union and peace, exerting a commendable and happy influence on the community. Besides its pastors, Adams and Nelson, the church has employed to their benefit, at stated times, Eld. J. Macomber, J. Alden, Hezekiah Hull,

John Hull,* Manassah Lawrence, George Richardson, Nathan Mayhew, and Walter Foss. The following servants of the cross of Christ received license from this church: Reuben Ball, Joseph Macomber, Joseph Alden, Manassah Lawrence, and Wm. E. Morse. It has been refreshed with six pleasing revivals, and the church in Dixfield owes its existence to its influence. It has had six deacons, two of whom only were ordained. The church now numbers eighty-four.†

MT. VERNON. The Baptist church in Mt. Vernon, was constituted of seventeen members previously dismissed from the church in Readfield 1799. In 1798, Elders Case and E. Smith preached frequently there, and the Lord converted several persons, most of whom were baptized by Elder Case, who continued to visit this feeble church for several years subsequent to its organization. In 1802, the church was enlarged by a revival. In 1804 and '05, the church received a part of the labors of Henry Kendall, who was ordained in that church June 1805. Rev. N. Folsom preached the ordination sermon. In 1807, Rev. Peter Moore received the pastoral care of the church; but in 1815, he became heterodox in doctrines, and after much trial and perplexity, it withdrew fellowship from him.

The faithful and wise administrations of Rev. Arthur Drinkwater, has, under God, accomplished much for the peace and prosperity of this church. He has devoted his time and talents to the interests of the church in the pastoral office during two periods in its history. These were times of prosperity. He was first inducted into the office by ordination, Dec. 1816. In 1821, having a call from

*Rev. John Hull was a native of Nova Scotia, came into the State and preached with good acceptance in Turner, and other places. He labored to the great pleasure of this church a few months, and after a 'most distressing sickness, died in August 1829; and was much lamented by all who had been favored with an acquaintance with him.' (Min B. A. 1836).

†Rev. W. Foss com.

Danvers, Mass., he resigned his charge here, and removed to discharge the duties of the same office there. But he was attached to the church in Mt. Vernon, and the church to him; and after an absence of about eight years, he returned to the pastoral care, and to the more than usual satisfaction and joy of the church. He was with them till 1833, when he again removed. In 1835, they received a supply one half of the time by Rev. Wm. Johnson, and in 1836, the entire labors of Rev. C. Clarke, with whose ministry the church experienced a revival. In 1839, Rev. Wm. Bradbury preached one half the time, but the church declined; in 1840, their prospect brightened under the occasional ministry of their once beloved pastor, Elder Drinkwater; and in 1842 and '43, Rev. Walter T. Sargent preached to their satisfaction. This church has passed through many seasons of painful trials, but mostly occasioned by internal causes. It has a total of forty-four members. They have a convenient meeting-house, built about 1830, at a cost of about $1000.*

Brunswick. The first settlement in this town was commenced in 1675, by a Mr. Purchase.† In 1690, it was entirely depopulated by the Indians.‡ This ancient settlement was called 'Pegyscott,' from Pegyscott Indians, who then inhabited the region of Androscoggin river. It was re-settled in 1703, and incorporated as a town in 1735. In 1737, the Legislature of Massachusetts granted the town the privilege of raising money by taxation to support an 'orthodox minister,' which in those days, was only another name for a 'Congregationalist.' It is not certain when a church of that faith was constituted, but probably about 1750.§ Things were all now well arranged for progress to indoctrinate the people into an ardour for 'Pedo-baptism,'

*Sam'l Foote, Ch. Clk. com. and Min. B. A. †Hubbard cited by Sullivan p. 177. ‡Sullivan p. 178. §Green. Eccl. his. p. 92.

and 'Arminianism.' It was not till about the year 1783, that Baptists preached even so much as occasionally in Brunswick. About this time, Elders Case, Potter and Lord, preached here in some private houses, but very unfrequently, the peculiar notions of the people being unfavorable to their reception. And it is not certain that any person became a Baptist by this occasional lecturing. But the attention of the people was in this way turned to their sentiments; and soon Baptist preachers were among them more frequently. Through these efforts, and through influence of revivals, which were frequently enjoyed by the Baptists, who were becoming somewhat numerous in places contiguous to Brunswick, several of the inhabitants became pious Baptists. In Sept. 1799, a small church of six males and two females was organized. This church was indeed 'a little one;' yet it occupied an important position. Rev. Elisha Williams soon commenced preaching, one half of the time to this church, and the other half in Topsham, and became its pastor in 1800. Here he was useful, but God opened before him in Beverly, Mass., a wider door of usefulness, and in 1803, he preached his farewell sermon to this people, and removed to Beverly. Being now without a shepherd, Elders Kendall, Woodard, Potter and others, guarded this fold during the year 1804.

In 1805, Rev. B. Titcomb removed, at the solicitation of the church, and took the pastoral charge It then numbered thirty-five communicants. But notwithstanding the strong tide of influence continually setting in to retard the onward course of the church the first year of Mr. T's ministry, it was enlarged by an addition of twenty, as the fruits of some revival. Nothing particularly important to the history of the church occurred after this time till July 1816. On the 22d of this month, at seven o'clock in the morning, Rev. T. Baldwin of Boston, preached at a hall in

the village. At this meeting about fifty persons were aroused from their spiritual slumbers. This was the beginning of a new era in the progress of this church. The work of God now commenced, was carried forward as powerfully as it began, displaying the divine power, glory and goodness under the ministry of their pastor, till one hundred and fifty were added to the church by baptism. The influence of the church was now felt throughout the town and in the village. This opened the way, as was supposed, for the formation of new churches. Fourteen of its members were dismissed in 1825 to constitute a church in the village, to be called, ' Second Brunswick,' and ten more in 1827, to constitute what was called the ' Village Church.' But time has shown that these were unwise movements. Both these churches have become extinct.

Eld. Titcomb resigned his care of the church in 1827. Elders Sam'l Mariner, Adam Wilson, S. Owen and Henry Kendall, supplied the church with a pleasing success the next three years, during which there was an addition of more than to fill the vacancy made by dismission. Rev. John Bailey was its next pastor. He labored two years, and resigned in 1834. A supply for two years was afforded by Rev. Wm. Johnson, which brings the history of the church down to 1836. In the spring Rev. Noah Norton became pastor, and still officiates with profit to the church and pleasure to himself.

Seven of the members of this church have become ministers—Elisha Snow, Daniel Pierce, Jos. Roberts, Robert Cushman, Shimuel Owen, Benj. Titcomb, jr., and David Given. Present number, one hundred and eleven.*

Leeds, (first called Littleboro'.) The rise of the Baptists in this town is somewhat interesting. It illustrates the power of truth to overcome error. The first religious

*Com. by Jonathan Snow, Ch. Ck.

meeting held in this place, then but a small settlement, was convened in the autumn of 1794, at the request of Thomas Francis, one of the early residents in the town, and who had but a short time previous, by means of reading and reflection, for which he had a natural passion, became pious. He was the first person in town to profess Christ. He looked upon the extreme wickedness of the people, and moved with anxious concern for them, he invited them to come together for the worship of God. This was to them a novel movement indeed. Excited, however, by a curiosity to see how the meeting would be conducted without a minister, many came to the place appointed. The meeting was opened by reading and singing the 51st Ps, 'Show pity Lord,' &c. Mr. F. then prayed, and addressed the meeting by relating his own religious experience. The effort was blessed, the attention was solemnly gained, and several persons led to reflect seriously upon their own lost condition.* An interest being now excited, it was resolved before the meeting closed, to no more neglect to assemble themselves together on the Sabbath for the worship of God, which resolution has not yet been broken. There were some Methodist preachers in the adjoining settlements, and hearing of the revival which had now commenced, they came into the town and began to preach statedly once in two weeks on Thursdays. Their exertions tended to promote the good work, so that during the winter of 1795, about forty persons were converted to God—a Methodist class was formed, and Mr. Francis was appointed class-leader. But it proved that there were 'tares' among the 'wheat.'

'Previous to this revival,' says Mr. F., 'the people had not made religion their study; they therefore knew little of the scriptures, and consequently their knowledge of bible

*Rev. Thos. Francis' Com.

doctrines were very limited; yet experience had taught them some of them.' 'For some of them were truly regenerated. Learning from the Methodist 'Platform,' that they held to 'falling from grace,' some became dis-stisfied, wahich produced much clamor and dispute among them. To silence this, the Methodist preacher on his next visit, preached what he said 'were the sentiments of the Methodists.' Here he animadverted, misrepresented, and repudiated the doctrines of grace, and told the people 'that the doctrine of the sovereignty of God in election, the necessity of special divine influence to regenerate the heart, and the final perseverance of the saints, were doctrines originating in hell.'* Four persons feeling a greater dissatisfaction than ever, of whom the class-leader was one, immediately withdrew from the class. They were for this expelled from the class. These persons, upon the suggestion of Mr. F., opened a separate meeting, and others from similar feelings soon joined them. Although called by no particular name, and much slandered by the Methodists, yet they found comfort in each other and in the worship of God.

They now 'began to inquire of the Lord respecting the order of his house,'† and by means of the Bible alone, for they had no other guide, some with joy discovered the right path, and desired some one to lead them forward agreeable to apostolic direction. This prayer was heard, and the next June, the Lord sent unto them Rev. Mr. Potter, who instructed them more perfectly, and baptized three persons. This was the first Baptist movement. Soon after Rev. Mr. Case visited them and baptized several more, all of whom joined the Baptist church in Wayne, but continued to hold meetings in Leeds, and increased. The Methodists soon felt themselves vanquished and left the field. In view

*Rev. T. Francis' Com. †Mr. Francis' Com.

of this revolution in Leeds, it is said, that the Rev. Mr. Lee, then presiding Elder, being asked 'What had become of his class at Leeds?' replied, 'They are marred in the hands of the *Potter*.'

June 29th, 1799, Thomas Francis was set apart by ordination as an evangelist. He had from the first meeting in Leeds, conducted the services of worship in that town; and here, in the barn of Giddins Lane, who became an influential member and deacon in the church subsequently formed, was Mr. F. qualified to lead forward the flock in he ordinances of the gospel. July 2d, 1800, the brethren in Leeds having taken their dismission from Wayne, were constituted into a church of Christ, consisting of sixteen members, and Mr. Francis was elected their pastor.* His untiring efforts were devoted to the interest of this church, till declining health required an associate pastor, which was provided for him by the employment of Rev. Allen Barrows, as preacher in 1835. Mr. F. died May 9, 1836. We will only say in this place, that he was an able and faithful minister and affectionate pastor. And yet for all his services he did not receive in the aggregate of years more than $25 annually. During the whole history of the church it has generally prospered. It has seen days of adversity. The greatest trial which it ever experienced was in consequence of an anti-masonic spirit, which resulted in the exclusion of some of its members. It has also had many refreshing revivals.*

Since the death of its first pastor, it has had several preachers—brethren M. Leonard, A. Barrows, S. Hinkley, R. C. Starr, W. C. Rider and Daniel Hutchinson. Rev. Mr. Leighton was ordained their second pastor in 1842. The following persons received license from this church to preach the gospel: Moses Stephens, removed to the

*Ch. Records.

North Western territory in 1810; Eleazer Carver, was ordained by the society of 'Christians,' but finally became a 'Universalist;' Martin Leonard, Walter Foss, Joshua Millet, and Ozias Millet.* Present number 109.

Woolwich. The Congregationalists gathered a church in Woolwich in 1765, and Rev. Mr. Winship was pastor.† They therefore had the lead of religious influence, which was Arminian in its character. To their support the whole people were held liable. The next religious faith which was propagated here, was that of Free-will Baptist. Rev. Benjamin Randall, of New Castle, N. H., was here in 1781, preached and baptized a few persons, who were the first baptized east of North Yarmouth. Mr. Randall tarried but a short time, but laid the foundation for a successful church of his peculiar Arminian faith.

Elders Case, Potter and Macomber visited this town very soon after they began to travel in this part of the State, and previous to 1785, and subsequently more frequently. They were received with strong dislike; although the people were generally moral, yet through the influence of an 'Arminian,' a 'do and live' ministry, they cherished a vituperous prejudice against the doctrines of 'regeneration by the Spirit of God,' and 'salvation by the atonement of Christ,' and against those who preached them. This prejudice did not, however, prevent the influence of Bible truths. Some few became regular Baptists of a 'Calvinistic' faith. But before they could provide for themselves that kind of preaching they desired, they were obliged to unite with the people in Bowdoinham, and petition the Legislature to incorporate them into a Baptist society. This privilege they sought and obtained in 1797. The number of pious Baptists however, in Woolwich, still being small, they united with Bowdoinham church, and remained in that

*Ch. Records. †Green. Eccl. his. p. 32.

connection till 1800, when the Baptist church in Woolwich was organized with sixteen members, most of whom were from the Congregational church. The way was now prepared for a peaceful progress in the holy cause, by the side of their neighbors. But having no pastor, and possessing but a small ability, both as regarded numbers and means, the church remained almost stationary for several years. At length Mr. Samuel Stinson, its worthy deacon, began to preach, and was ordained as pastor Nov. 1806. He cast in his lot with this poor, feeble church, and preached with much success, though sustained by the work of his own hands, and a small compensation, until age paralyzed his energies, when he resigned his useful ministry in 1821. He died in the Lord Nov. 1823. He has been succeeded by a number of useful ministers and pastors—Rev. R. C. Starr, from 1818 to 1828; Rev. E. Pinkham, 1834; S. Tyler, from 1835 to 1838; W. Day, from 1840 to 1842. Dea. R. Perkins was a deacon of the Congregational church, and subsequently one of the faithful and worthy deacons of this, and filled the office with fidelity and zeal till his death, March 1837.

This town has been highly distinguished for extensive revivals, in which the Baptists have shared nearly an equal part. The church in Wiscasset owes its existence in part to this church. Their present pastor, Rev. Lewis Barrows, was ordained April 1843. Present number, seventy-six.*

Friendship. This church was called 'Medumcook,' then 'Friendship;' and then, as the church was enlarged, some of the members residing in the town of Cushing, it was called 'Friendship and Cushing;' and then again in 1842, the members in Cushing being set off to constitute a church in that town, it was called 'Friendship.'

Rev. Ephraim Hall, pastor of the church in St. George,

*Rev. L. Barrows' Com.

extended his parochial labors into this town, which were blessed to the conversion of several persons, who became Baptists. That they might not be scattered like sheep upon the mountains, they were organized into a church July 15, 1800. During the first sixteen years of its existence, it was blessed with occasional supplies only.

The first stated ministry the church enjoyed, was by Rev. I. S. Starr, who preached with acceptance and success, from 1816, about two years. They were supplied with preaching by several itinerant ministers till 1822, when Rev. F. S. Smith became pastor. During his ministry of nine years, the church witnessed the first extensive revival, which increased its number by an addition of fifty. Rev. C. T. Norcross succeeded Mr. Smith in 1832, and was their useful pastor about three years, during which another revival was enjoyed, more glorious than the first, which added seventy to the church. After being again supplied by different ministers, somewhat irregularly, for three years, Rev. A. Dunbar was ordained pastor. He labored two years, and resigned. Since that time the church has had no pastor, but has been supplied with preaching one half of the time, successively, by Elders A. Dunbar, two years ; D. Bartlett, one year ; and C. P. Bartlett, 1843.

This church has been a highly favored branch of Zion, having been unusually free from trials, and having uniformly maintained a comfortable union among themselves.

This church has sent two of its members forth as ministers—Rev. John Richardson, ordained at Pittsfield, N. H., and present pastor of South Berwick Village church; and Rev. Thomas Jameson, ordained at Islesboro', Me., now pastor of Acton church. The church now numbers one hundred and ten. Their meeting-house was built by the town, and owned in part only by the church.*

*C. Bradford's Com. and Min. L. A.

Warren. The first religious efforts which were made in this town, were by the Rev. John Urquhart, a Presbyterian, between the years 1774 and 1783. On account of some difficulty between him and the people, he was regularly removed by the Presbytery at Salem, 1783.* The next movements were by the Congregationalists, in 1791. They gathered a church here in 1795, and Rev. Mr. Huse was settled minister by ordination.* This church still exists. The next exertions were made by the Baptists. Elders Case and Snow visited here as early as 1784, and few persons embraced their sentiments and joined the Baptis church in Thomaston, of which Elder Case was then pastor.† But the people generally being 'not very partial' to the Baptists, their increase was quite small at first. They found no home among their Congregational friends; and the inconvenience of travel to Thomaston, rendered it desirable that they should be formed into a church. This desire was granted them Aug. 2, 1800. Their original number was fourteen.‡ They were poor and destitute, and had therefore but few means to sustain a pastor. School houses, dwelling-houses, and barns, were for several years their bethels. Their hope and faith were in God, and prosperity was given in every step of their journey. Rev. A. Fuller and Rev. E. Hall aided them by occasional preaching, till 1803, when, although the prospect for a maintainance was very discouraging, Mr. Fuller, from a sense of duty, and to the joy of the church, accepted their request to become their pastor. By a gradual growth, they became able in 1807, to build a small meeting-house. Their friends also increased, and a Baptist society was incorporated in 1807, so that the burdens of the church were much relieved.‡

These objects being accomplished, God manifested his approbation of their efforts, by giving them a rich and glo-

*Green. Ecc. his. pp. 172, 173. †Eld. Case's Com. ‡Z. A. Mar. 19, 1829.

rious blessing. Fifty were added by baptism in the revival. Mr. Fuller was indefatigable in his labors till 1816, having led the church through a mixture of trials and blessings. His health now began to decline, and gradually wasted away, till death came to remove him to the enjoyment of his heavenly reward. He died Jan. 31, 1820. The church, since the death of Mr. Fuller, has had several of the servants of the Lord to administer to, and watch over them.*

Rev. John Wakefield was pastor from 1821 to 1827. His health was feeble, but his labors were beneficial to the church. The year following his resignation is full of events important to the history of this church.

In Sept. 1827, the Lincoln Association met with this church, and the season was made the beginning of a most extensive revival. Soon after the session closed, it was ascertained that the labors of Rev. D. Bartlett, messenger from Penobscot Association, during the meeting, had been instrumental in the conversion of several of the youth. An invitation was at once extended to him to become their pastor. He accepted, and removed to Warren as soon as possible. Rev. Samuel Fogg was eminently useful in promoting this revival, previous to the arrival of Mr. B. This work is described as being wonderful in power, producing great and immediate changes. All classes shared in the blessing. The scoffing infidel could not say that the work was confined to the 'weak' and 'timid.' It embraced the rich, the poor, the wise, and the simple. The church was enlarged by an addition of ninety, and their present commodious meeting house was built the same year.

Elder Bartlett served the church till 1833, when Rev. Horace Seaver entered upon a supply in the ministry for one year. The next pastor was Rev. P. Bond. His labors began in 1835, and ended in 1840. Under his ministry

*Zion's Advocate, March 19, 1829.

in 1838, forty-four were added to the church. Rev. Silas Ilsley became pastor in 1842. The close of this year, and the beginning of 1843, was a time of spiritual release to the church and of jubilee to more than one hundred converts, who were emancipated from the bondage of sinful and satanic servitude. When this season of special mercy was over, from an impression of duty, Mr. Ilsley removed to another field of labor. This is a large, wealthy and influential church of two hundred and eighty-five members. Its benevolence is known by its generous and frequent liberalities.*

Portland. The first religious efforts made by Baptists in Portland, were at the late period of 1796, and even then and for some years after, their exertions were few and limited. It has been asked why the Baptists made their first movements in the interior, and generally in towns and settlements the least populous, leaving the more populous and promising fields to the Congregationalists and others? It is not our business to answer this question, nor do we see any rational circumstance to justify any neglect on their part of any place, or to excuse any tardiness of which they might be guilty to possess these fields of usefulness as soon as any. But there is an apparent apology at least; an apology growing out of the state of the times. It may be proper in this place to give the reader a brief view of the state of things, especially as regards ecclesiastical matters. Falmouth, Casco, or Portland, was first settled about 1658.† The morals of the Province were generally lax, if not licentious,‡ and the people of Casco could not boast of a higher purity than their neighbors. The Episcopalians at this time attempted to hold the power of religious influence, and Rev. Robert Jordan was their minister. But as the Court of Massachusetts held jurisdiction over the territory

*Zion's Adv. 1829, and Min. L. A. †Willis' his. P. v. 1, p. 63. ‡Willis' s. P. v. 1, p. 97.

of Falmouth,* and as a majority of the inhabitants consisted of emigrants from that State and Plymouth Colonies, and were of Puritan faith and practice, the government of Massachusetts, 'used their utmost exertions to discourage every other sect.'† '*The religion of the State*, enforced by rigorous laws, became from this time (1659) the predominant religion of the Province.'

The first minister employed here by the permission and direction of the civil and clerical authorities, was Rev. Geo. Burroughs, who was occupied in the ministry for a considerable length of time, commencing previous to 1680; a much longer time it is supposed (for no records can be found of his settlement or his success) than his successor, Rev. Mr. Smith, except Mr. R. Jordan, who lived in town, preached, and administered ordinances under the Episcopal form, for thirty-six years, only when 'licensed' by the Court of Massachusetts. Jordan was opposed to the Puritan faith, and his opposition became violent, because 'of the persecution which he had received for his attachment to the Church of England.'

The powers and privileges granted to Puritans, and to their descendants in Maine, were 'exclusive,' and although the town of Portland was depopulated several times, and the inhabitants, who escaped the destroyer, were scattered; yet on their return, and re-settlement, the same spirit to keep all under submission to the control of the municipal and ecclesiastical powers, returned with them, and still lived even in 1796, with a vehemence but little moderated. This brings us down to the times when the Baptists were making progress in the State. The inquiry then is, what where the characteristics of these times that operated unfavorable to their cause? There was a prevalent spirit of opposition to them. It was no uncommon

*Willis' his. P. vol. 1, p. 98. †Willis' his. P. vol. 1, p. 99.

thing to hear in *many* places where the Puritan spirit was dominant, the loud '*cry*,' when reference was made to the Baptists, of 'strange fire,' 'New Lights,' 'ignorant,' 'unlearned ministers,' 'bigoted sectarianism,' 'close communion,' 'etc.' These expressions were not the dictate of a pure spirit, and the Baptists so understood them. Baptist preachers knew too that they were not privileged with that 'education,' which was the boast of the established clergy. This mode of treatment was for popular effect; to sow the seeds of prejudice against them. Now in the more promising towns, the 'Standing Order' was careful to first plant their standard. Another peculiarity of the times was the exclusive privileges granted to this leading denomination by the Court of Massachusetts. And when its members had become numerous, the prospects for Baptists and other sects were less in those places. Besides, the general doctrines of the sect in power were so strongly impregnated with Arminianism, that the doctrines of grace as held by the Baptists, were regarded by them as a 'deluding heterodoxy,' and by means of the influence of the 'standing' clergy, who were lauded for their superior wisdom, the same idea of the sentiments of the Baptists were common among the laity. In Portland, there was opposition to their sentiments and movements.* In 1796, the Congregationalists, after an uninterrupted progress of about seventy years, had become a numerous, and an influential body, with Rev. Dr. Deane at their head. Their doctrines were, 'Do and Live.' When Dr. Green, of North Yarmouth, Rev. I. Case, and some other Baptist preachers began to visit and preach occasionally in Portland, there were but 'two Baptists' in town, and Eld. Case says, 'we preached to whomsoever might be disposed to hear us.'† Before the close of the year their number was increased to four or five.

*Eld. Case's Jour. and E. P. com. †Elder Case's Com.

These invited Baptist preachers to come and preach to them, which was the first efforts by any residing in the town to promote a Baptist influence. It does not appear, however, that they made these efforts because of any particular interest they felt at that time in the subject of baptism, but because of their love to their evangelical doctrines on other points of christian faith. Mr. Benedict says, 'all this time they had no thoughts of becoming Baptists, nor was baptism any part of their study.' The desire for evangelical preaching therefore dictated their invitations. Being dissatisfied with the Arminian preaching of Dr. Deane, when they could not procure a ministry more agreeable to their views, they attended upon the preaching of a Rev. Mr. Clarke, then pastor of a Congregational church on Cape Elizabeth. Of this privilege they were soon deprived by the death of Mr. C. Benjamin Titcomb, then one of this little number, opened his own house for their convenience, where they met to sing, to praise, and pray. Here too they read sermons and searched the scriptures, and 'having taken the Bible alone for their guide,' believers' baptism of course, became an article in their faith.

Mr. Titcomb saw the truth as held by the Baptists, and by his request, he was baptized by Rev. Mr. Green, and added to the church in North Yarmouth. The same 'example of Christ,' was soon followed by others in Portland, which was a novel scene here to the curious spectators. This was in 1799. 'About this time,' says Rev. Mr. Case, 'I visited Portland and baptized a Mrs. Robinson, and several others.' He says, also, that 'at first the Baptists could not secure a congregation of more than a half a dozen; but now the number of hearers became too numerous for the school-house in which they usually met, and a convenient hall was obtained for their accommodation.'* The

*Elder C.'s Journal.

number of the baptized increased but slowly. When the church was organized at the dwelling-house of Mr. Titcomb, July 24, 1801, it consisted of only ten persons, three males and seven females. Thomas Beck, who had from the first been one of their number, was elected their first deacon. Rev. Mr. Titcomb, previously (1799) ordained at North Yarmouth, became its pastor, Sept. 1801 ; and although he labored with this church at that time, under some peculiar disadvantages, the greatest of which was a common ' prejudice' to the Baptists, yet there was an addition of twenty-five, in the three years of his ministry. He resigned the office here Sept. 1804. Their place of worship from 1801, was the upper room of a three storied building, till 1803, when, by the blessing of God, they completed their first house of worship, located on Federal street.

From the resignation of Mr. Titcomb to the settlement of Rev. Josiah Converse, who was ordained pastor, Oct. 20, 1807, the church received an occasional supply from different ministers, and was blessed with some prosperity. Mr. Converse resigned in 1810, leaving the church with its members nearly doubled during his ministry. He was succeeded the same year by Rev. Caleb Blood, who sustained the office of pastor, with ability and success, till his death, March 6, 1814. During his ministry, (1811), the Baptists in Portland erected a second and more commodious house on the same spot where the first had stood. This was a building two stories high, sixty-one feet by sixty-four, with a vestry. Their congregation was now much enlarged. And although, from the death of Mr. B., they were without a pastor, yet both church and congregation increased by such preaching as could be obtained Their next pastor was Thomas B. Ripley, who was ordained July 24, 1816. Soon after his settlement the church and

congregation were blessed with a very extensive revival, which added to the church upwards of seventy souls. Mr. Ripley resigned March, 1828, and Ebenezer Thresher was ordained pastor, Dec. 18, 1828. He resigned March, 1830. The next November, Rev. Mr. Leonard, from Salem, Mass., was installed pastor. He was devoted in his work, and useful to the Baptist cause, till his death, Aug. 12, 1831. His last exhortation was, 'Prepare to meet thy God.' This sudden removal of a beloved pastor was the occasion of much mourning, and more than a year passed away before the church was again provided with another. Rev. John S. Maginnis, from Newton Theological Institution, and now Professor of Theology, at Hamilton, N. Y., was ordained pastor, September, 1832. His labors here were too numerous and arduous for his feeble constitution, and with a declined health he resigned his charge, July 1837. James T. Champlin was ordained pastor, May 3, 1838. Two circumstances combined to induce his resignation, ill health and a call to a professorship in Waterville College. He accepted the call from the College, and resigned his charge in 1841. Their present pastor, Rev. L. F. Beecher, entered the office October, 1842.

In 1836, a second church, called the 'Free Street Baptist church,' was organized in the city. To aid this organization, fifty-four members of this church were dismissed. This arrangement has been eminently useful to the general prosperity of the Baptists in the city.

This church has had nine pastors, and has obtained much prosperity by the labors of each. It has experienced many refreshings by revivals, and has passed through many trials, especially in its infancy.

Nine of the members of this church have received license, and become preachers of the gospel; John Uphold,

Daniel Lewis, Benjamin Farnsworth, Silas Ilsley, D. C. Haynes, B. F. Shaw, John F. Burbank, George Knox and Joseph Ricker. Five of its members have been dismissed to join other denominations, and it has received fourteen from them. There are connected with this church several societies which are doing much, annually, for the various causes of benevolence which they are designed to promote. This church is still prospering, and numbers two hundred and sixty-seven members.*

China First Church. This church was organized towards the close of 1801, and consisted of seventeen members, who had previously been members of the first church in Vassalborough. There had been several revivals in this vicinity, and ministers frequently visited this north part of China, then called the 'Freetown settlement.' It took the name of Fairfax, in 1804, by which name it was known till the town was incorporated by the one it now bears. Rev. Jabez Lewis became its pastor about the time it was constituted, and there was no opposition; but the advantages for prosperity being favorable, the church flourished. This church has been highly favored with the ministry of the gospel, having had seven pastors, and in connection with each of these servants of God, a revival, and sometimes very extensive and glorious, especially the one witnessed while Rev. D. Bartlett was laboring with the church, in 1834 and '35. As the fruits of this revival, more than one hundred were converted and added to its number. Besides Rev. Mr. Lewis, Elders Stephen Dexter, Hadley Proctor, Daniel Stevens, Jesse Martin, Daniel Bartlett and B. F. Shaw, have been honored with a useful occupancy in this pleasant field of gospel labor. The churches in Palermo, Albion and Winslow, received at their organization, members from this church.

*Edward Pennell, Ch. Cl. Com.

Within the bosom of this church is a flourishing Academy. This institution is under the direction and management of the Baptists, and is highly beneficial to them as well as to the community generally.

This church is not only large and influential, considering its location so far in the interior, but is distinguished abroad for its spirit of benevolence and generous liberality to the cause of religion and humanity; and few churches possess equal ability. Its total of members is two hundred and seventy-three.*

Swanville. This is a small church, organized in 1801, with seventeen members. It was first called Mt. Ephraim. For several years it prospered under the successive labors of Elders John Haines, Job Cushman, Jason Livermore, Thomas Merrill, and others who occasionally preached to them. But for the last twenty years it has had but little preaching—and still remains destitute. During its days of prosperity many were dismissed to aid the formation of other churches. Deacon Joshua Smart, one of its early members, and deacon James Eaton, have ever been its main supporters.† A church of thirty-eight members in Frankfort originated with this church in 1807, which has become extinct.

Second Buckfield. A second church in Buckfield was gathered in 1802, and consisted of eighteen members, most of whom were previously dismissed from the church in Paris. For many years this church, like its neighbor, the first church in this same town, was small, and seemed hastening to a similar fate. Rev. George Ricker was its first pastor and principal promoter from 1805 to 1810, when he removed to Minot. It was then destitute of a pastor and received the assistance of only occasional preaching by neighboring ministers. About 1822, E.

*Min. L. and W. A. †Min. L. and W. A.

Harlow who had previously been a deacon in this church, was licensed, and about two years after, was ordained pastor. Since then he has labored for the good of this church of Zion. His labors have not been in vain, although the church has not at any time been very prosperous Its present number of members is fifty-two, a fraction more than it was in 1824. It has been known by the name 'Buckfield,' since the first church fell asleep. During the time of its destitution it received aid from the Association, a portion of voluntary supplies being devoted to its interests. At present, this church is wanting in spirituality and activity.*

New Sharon. The original inhabitants in New Sharon were of different religious views. Some were Methodists, some were Free-will Baptists, but the greater part were favorable to the doctrines of the Congregationalists, and a church of that order was constituted here in 1801.† There were no Baptists, and none that felt much sympathy or affection for them. The prevailing sentiments were Arminian; and therefore when Rev. Mr. Billings, of Fayette, first visited and preached in 1800, he found much opposition to the doctrines he propagated among them. But this opposition in a few years was mostly overcome by a faithful preaching of the word, and the demonstration of the Spirit which accompanied it.

Mr. Billings having opened the way, other Baptist ministers soon followed him, and by their preaching some in this town and some in the settlement now called Mercer, became Baptists, to the small number of twelve, who were constituted into a church in 1802. Their places of worship were dwelling-houses and barns, but with the blessing of God which attended the occasional preaching, which was all they could procure for a number of years, their numbers

*Min. B. C. and O. Associations. †Green. Ecc. Hist. p. 202.

and influence increased. Mr. Moses Wood, a licentiate, preached considerable with them in 1808 and '9, when the church was blessed with a precious revival, which swelled their number by an addition of forty. In 1812 and '13, another revival blessed the church. They were about this time supplied with preaching by Elder Samuel Sweat and Ambrose Arnold. Mr. Arnold was licensed by the church in 1811; ordained in 1812; and died in 1813. From its organization to 1815, Elders Palmer and E. Taylor, preached much with this church, with acceptance and profit.*

This church was not blessed with a regular pastor till 1816, when commenced a new period in its history. Hitherto they had had no regular place of worship. This year, 1816, the first meeting-house in town was built, in which the Baptists owned a share, and which they occupied one-fourth of the time till 1835, when their present house was built at a cost of $1800. This house is fifty feet by forty feet. This year, Rev. Sylvanus Boardman became pastor, which connection still continues, and will, probably, till dissolved by death. Mr. B. preached statedly with this church one half of the time till 1836, receiving a salary not much exceeding the proportion of the Ministerial Fund in town, which belonged to the Baptists, which is about $50. His entire ministry was bestowed upon the church from 1836 to 1839, when, by the request of Mr. B., N. M. Williams was settled junior pastor by ordination.

Mr. Boardman has been a Father to this church, always ready to sacrifice his own interest to the good of his brethren. There was not during his ministry any extensive revival experienced, but a gradual progress in the ways of the Lord, added, almost annually, numbers, ability, and influence, to the church. The good accomplished, was permanent.

*John Clark, Ch. Cl. Com.

Mr. Williams was much beloved by the church and people, and his ministry was blessed to the conversion of a number of souls. He was useful in the church till he removed to Farmington, in 1842. Rev. L. C. Stevens is their present junior pastor, and the church is in a prosperous state. There are several benevolent and religious societies connected with, and embraced in, this church, which contribute about $75, annually. Its present number is ninety-three.*

Canaan, (now called First Bloomfield). As the first settlement which was made (1775)† in Somerset County, began on the spot where this church is located, it will be proper to confine our attention a moment to the rise of the town, and particularly to the progress of religion as the people increased.

After the Revolutionary struggle was ended, the town settled rapidly, and a Presbyterian minister was employed in 1784. It appears however that the people did not favor his doctrines; for after a ten years' struggle to bring them under his influence, the people cast off the yoke and embraced the Arminian doctrines of the Congregationalists. The Presbyterian church was disbanded in 1794, and in 1801,† a Congregational church was organized in its place, or revived, as it appears that a church of the same description had existed from 1794. To this church, says Mr. Coburn, 'every body belonged,' as 'no experience was required, but a moderate morality was a sufficient qualification to membership.'‡

But among the many were a few individuals, however, who desired a more orthodox ministry, and to secure which they invited Elders Asa Wilbur and Jabez Lewis, of Sidney, to visit them and preach to the people the gospel of Christ. This invitation was extended in 1796. It is not

*J. Clarke, Ch. Cl. com. †Green. E. h. pp. 210,211. ‡S. W. Coburn's com.

certain that at this time any of those who were dissatisfied with the town ministry, had any particular preference for Baptist doctrines. But Messrs. W. and L. came and preached, and in this manner Baptist sentiments were introduced. Soon some of the people became piously attached to their principles, and were baptized. Opposition to the Baptists now awoke, 'and no reproaches were too severe to heap upon the adherents to the new religion.' 'Their doctrines were ridiculed and baptism was repudiated.' But the Baptists multiplied, and the pious united with the Baptist church in Clinton. In 1803, a sufficient number was found in Bloomfield, to constitute a church. It was organized with fifteen members at the dwelling-house of Mr. Daniel Smith, who became their deacon.* From this time till 1836, a period of about thirty-three years, its history presents a peculiar mixture of trials and blessings.

In 1806, Rev. H. Kendall, while performing a missionary tour to the Piscataquis County, made a short tarry with this church, and to them his efforts were especially blessed. A revival was enjoyed and fifty added to the church. But their opposers did not permit them to enjoy the blessing quietly. Eld. Kendall says, 'notwithstanding the violent opposition of Arminianism, the revival spread and many were converted, among whom were Jonathan Steward, converted from Congregational errors, and Robert Coburn and David Steward from the love of sin.' The two former became Baptist preachers. Respecting himself, he says, 'I was called by Congregational professors, *a liar, a thief*, &c. &c.; but at length these persecutors confessed their wrongs and all was still.'

From 1809 to 1814, the church was unfortunate in the settlement of the ministry. John Wagg from 1809 to '12, and Joshua Brooks from 1812, two years. The efforts and

*Mr. Coburn's com.

proceedings of both these men were altogether unprofitable to the church and to the Baptist cause.

From 1814 to 1822, Elders J. Steward, Francis Powers, and R. Coburn supplied the church, and with good success. From 1823 to 1825, the occasional ministry of Rev. Samuel Densmore was added to that of those just mentioned. During this period, another revival was enjoyed. From 1825 to 1829, the church received a supply from Waterville College. From 1829 to 1832, Rev. N. Hooper was pastor. This was a period of trials; Mr. Hooper became unprofitable, and resigned. In 1836, Rev. A. Drinkwater received the charge of the church. By his judicious labors, the church experienced almost uninterrupted prosperity. Respecting their first meeting-house, built 1812, they have had much trial and difficulty. 'In 1841,' says Mr. C., 'it was reduced to ashes, when the house, with all the disputes concerning it were ended.' They now have a new and convenient house.

The churches Canaan, (formerly second Canaan) Madison, Norridgewock and second Bloomfield, are the indirect fruits of this; and brethren J. Steward, R. Coburn and N. Hooper, jr., have become ministers. There are several benevolent societies connected with this body, which contribute annually about $75. Seven of its members have officiated as deacons, five of whom have died. It deserves to be remarked, that the old Arminian Congregational church fell by the influence of its own inconsistency, and on its ruins the present church of the Congregational faith was built. By management, this church secured all the ministerial funds belonging to the town, worth about $250 annually, so that the Baptists have had to rly upon the blessing of God upon their own resources.* But although laboring under these unequal circumstances, yet as to

*Mr. Coburn's com. and Min. B. and K. A.

numbers and wealth, they are about equal to their neighbors. Present number, one hundred and fifteen.

North Yarmouth. The first settlement in North Yarmouth was made about the year 1680. The settlers were much annoyed by the Indians, and in a few years the little colony was entirely broken up by them. It was resettled in 1722, and a Congregational church was gathered and a minister settled here in 1730. The first Baptist minister who preached here was Elder H. Smith, about the year 1780. At this time the Rev. Mr. Gilman was pastor of the Congregational church. Mr. Smith visited the people and preached Christ to them, in compliance with the invitation, it is supposed, of a Mr. Davis, 'who resided near what is now called *Davis' Landing*, at whose house he first preached, and whom he baptized in an arm of the sea which made up near his house.' It is said, that 'at this meeting Rev. Mr. Gilman made his appearance, abusively assailed and reproached Mr. Smith, and warned the people against 'strange fire,' 'New Lights,' and 'wandering men,' calling themselves ministers.' Their opposition and persecution commenced with these pious movements of the Baptists. The baptism of Mr. D. caused much excitement. It was said, if not believed, by many, that he was 'crazy,' and 'deranged,' etc., because he was baptized. 'He was the first, and for a time the only Baptist in the town;' and 'for his love and obedience to the truth, suffered much.' It is very probable that Mr. Davis did not live to enjoy the privileges of a Baptist society or church, as his name is not on the records of the church.

Says Rev. Mr. Bradford,* 'About thirteen years after the baptism of Mr. Davis, Elder Potter preached and baptized at the *Falls*. The first whom he baptized were Mr.

*Most of the facts embodied in this account, are selected from an article written by Rev. Z. Bradford, and published in the Min. of Cum. As. for 1843.

Jeremiah Stubbs, of the Congregational church, and Judith Winslow;' and 'very near this time, he baptized John Drinkwater and Dea. S. York,' members of the same church. This renunciation of Pedo-baptism, and the success of Baptist effort, excited, as the like had done in many other places, 'a violent spirit of scandal and persecution,' against those who embraced Baptist sentiments; and the trials thereby occasioned, were to them the more severe, because the most vehement of their opposers were professors of godliness. It appears, that from this time Mr P. preached often; and the community, inflamed with impassioned zeal for 'the Diana of the Puritans'—*sprinkling*—became enraged at the Baptists.' Bitter prejudices and false representations were common among the people. The following anecdote, related by Mr. B., is an illustration: 'Elder Potter passing the house of a family *not professors of religion*, but belonging to the *Standing order*, and who loved the Baptists as well as any in town, who did not espouse their cause—one of them remarked, 'There comes that 'awful creature;' when one of the family, a little girl four years old, now a member of the church, ran at the window, and as soon as she saw him, exclaimed, 'Why, mother, he's a *man*—he's a *man*, mother.'

Elder Potter preached, at one time, in the barn of Mr. Oliver Byram; Elder Wm. Hooper was present, and also Mr. Gilman. Mr. Gilman was very complaisant to Mr. P., and 'sat an orderly hearer' during the discourse. As was the custom with Baptists in those days, Mr. P. 'gave liberty' to speak after the sermon; 'whereupon Mr. G. arose, warned the people again against 'strange fire,' 'New Lights,' etc., and asked Mr. P. 'what he came here for; who gave him liberty; who sent him,' &c.; and concluded by saying to the people, that they had no excuse for leaving his ministry, for he preached the same truths they

had just heard from Mr. Potter.' Elder Case relates this circumstance as having occurred at the first meeting held in town by Mr. P., and that Mr. Gilman further said, 'the Baptists have the scriptures on their side, and that if they followed their preachers, they would make Baptists of them.' Elder Case says, also, this last remark of Mr. G. 'was the means under God of leading Mr. Stubbs from error into the truth.'* It appears from the account Elder C. gives, that Mr. Stubbs was a man of some education, and a strong Pedo-baptist. He doubted the correctness of Mr. G.'s remark, and resolved on knowing the truth. This he found, and became the first 'lively' stone in the Baptist church.

Several had now become Baptists, and the inconsistencies of their opposers inclined many to favor them. They were however taxed by the old parish. Dr. Baldwin, of Boston, was now consulted as regards the best measures to be adopted to secure exemption from taxes by the 'standing order,' and for the support of Baptist preaching. By his advice, it seems, a voluntary association was formed, and a subscription made, and the Rev. Abraham Cummings was procured as a supply. But they were still taxed; and more, they were persecuted. Having no house of worship, they were much annoyed, and driven from place to place, from one school-house to another, until some eight or ten of them built a school-house at the 'Corner,' where they peacefully worshipped for two or three years.

After suffering the obloquy, the calumny, and the seizure and sacrifice of much of their property to support the intolerant spirit for more than three years, they resolved to become incorporated; but the act of incorporation was not granted them, however, until 1797. In 1796, the Baptists had obtained an influence and strength to erect a

*Elder Case's memorandum.

house for worship, at a cost of £1358 4s 5d. This house was built upon 'Byram's hill,' where is their present location.

On the 18th of January, 1797, the church was organized with seven members, and Dr. Thomas Green was chosen pastor. Opposition to Mr. Green and to the church, 'showed itself in hydra forms.' Mr. Green's 'character was publicly assailed,' and he endured with a pious forbearance much 'slander and persecution.' Mr. Green was pastor thirteen years, when declining health induced his resignation. He has been succeeded in the pastoral office by Elders Sylvanus Boardman, Otis Briggs, S. Chapin, A. King, J. Butler, and Z. Bradford. During the labors of these worthy servants of God, the church has prospered, and is now a flourishing body of two hundred and fifteen members. The following ministers originated in, and have gone out from this church—Benjamin Titcomb, A. Drinkwater, Silas Stearns, B. P. Byram, and E. R. Warren. Rev. G. D. Boardman, missionary to India, received his ordination and his outfit in this church; also, Sarah Cummings, missionary to Burmah, (deceased) and Jane Kelley, missionary to the Indians in the West, were from this church. This church has experienced many precious seasons of refreshing revivals, and many souls have been converted to God.

First St. George, (formerly Cushing.) The territory lying along the St. George river, in the easterly part of Lincoln county, was called Cushing, (or Cushen), until that part lying on the east side, and south of Thomaston, took the name by which it is now known. There were no religious movements in this place, till the Rev. I. Case visited the people in 1784, in the time of the first revival in Thomaston. Elders Case and Snow frequently preached among them, and there being no established order of reli-

gious faith to exert a controlling influence over them, Baptist doctrines were more readily received. A church was constituted in 1789, by the name of Cushing, now the first in St. George, but did not unite with the Bowdoinham Association until 1793, when Rev. Ephraim Hall was ordained pastor. It then had nineteen members, but was the same year increased to forty-nine, by a revival of religion. Mr. H. closed his ministry with the church in 1809, and the members were left to sustain the cause, aided only by occasional supplies, until 1811, when Rev. Benjamin Eames was elected pastor, who actively and most successfully sustained the office until 1839, and still lives the senior pastor, to see the prosperity of the church, for whose welfare he so long labored. Perhaps no church in the State has had so uniform, and so uninterrupted prosperity as this church. God has blessed it with several most general and glorious refreshings from his presence. Large additions have been made to its numbers in these seasons of special mercy. Their prosperity did not decline with the age and health of their venerable and useful pastor; but usual success has attended the ministry of their junior pastors. It has had two associate pastors, Rev. T. L Pillsbury was ordained in 1839. He preached about two years, and was succeeded by Rev. Joseph Kalloch, who is the present acting pastor.

There were revivals under the ministry of their first pastor, and a large dismission to constitute a church in Friendship; six during the active ministry of the second, and another large dismission to constitute a second church in St. George; and one during the ministry of their present pastor, and a third dismission to constitute a third church in St. George. The church has a total of two hundred and forty-three members, is in a prosperous state, and actively engaged in the cause of benevolence.*

*Min. B. and L. Ass., and Eld. Case's Journal.

Islesborough, (or Long Island). This Island lies in the Penobscot Bay, about south-east from Belfast, and was settled about the same time with that place. The Islanders were mostly destitute of gospel privileges till the Baptists began to preach on the Island in 1790.* A revival attended their efforts, and a church was gathered here in 1791, by Rev. I. Case, who had the privilege of baptizing those who were pious. Mr. Case was with them occasionally for many years subsequently, and aided them by his counsel and preaching.* Other Baptist preachers also, were occasionally on the Island, and assisted this feeble church. In 1804, Mr. P. Pilsbury, who had been licensed to preach by the Pedo-baptists, was baptized on this Island in the time of this special work of grace, by Rev. I. Case, who participated in the labors by which this revival was promoted. At this time Mr. C. baptized forty-three persons.*

Mr. Pilsbury was also eminently useful in this revival, having already commenced preaching. This year Rev. Thomas Ames was ordained pastor of the church, and a meeting-house was erected for their accommodation. In 1809, Rev. Lemuel Rich was elected the pastor of the church, and for many years was useful to the Baptists on the Island, and some revival in 1815, was a means of enlarging the church. Soon after this the stated ministry of Rev. Mr. Rich closed, and the church was left destitute, and remained so for many years; had but a small amount of preaching, their numbers very much diminished, and the church once large and prosperous, became small and feeble. They began to rise from adversity by the labors of Rev. E. H. Emery in 1832. He preached about three years, when its days of prosperity began again to be repeated. In 1840, the Lord revived his work, souls were converted, and the church increased; and again in 1843, were

*Eld. Case's Jour.

they refreshed and built up, and Rev. W. J. Durgin, has become their pastor, Their present number is one hundred and twenty-eight.*

Vinalhaven. This church is situated on an Island of the same name, lying east of Thomaston in Penobscot Bay. Previous to 1794, when first visited by Eld. Case, the people had been blessed with but a little preaching. For seven or eight years Baptists had multiplied on the adjacent Islands. This year Eld. Case visited and preached Christ to them, and 'about fourteen souls were converted and added as a branch to the church in Thomaston.' Anthony Dyer was appointed a deacon among them. This Branch Church held meetings on Lord's day, seasons for conference, and were authorized to receive candidates for baptism.† Eld. Case visited this Island and others around it, occasionally for several years, and baptized a large number who became Baptists. In 1803 and '04, there were extensive revivals on several Islands in the vicinity of Vinalhaven. These revivals were promoted by the ministry of Rev. Mr. Merrill, Congregational minister at Sedgwick, P. Pilsbury and Henry Hale, licensed preachers of that church. On this Island the work was truly interesting. Eld. Case baptized on Vinalhaven, nineteen; among whom was Henry Hale. These uniting with the members of the old Branch, were formed an independent church.† About this time the Baptists on this Island built a convenient house for worship. Rev. John Haines became pastor, and for several years the church continued in a prosperous state. Eld. Haines resigned about the year 1810. From this time till 1830, it does not appear that the church enjoyed the blessing of a pastor's labors. But with such supplies as they could procure, the church received many additions, and sustained the cause amidst every discouragement.

*Min. B. L. and W. Asso. †Eld. Case's Com.

In 1830, Rev. Richard Y Watson, became pastor, and was beneficial to the cause, till he left (1833). Their next pastor was Rev. G. J. Newton, who was with them from 1836, about two years. Being now destitute, there was a loss of members, and a declension of piety in the church, till 1842, when a concern for Zion began to be awakened under the ministry of Eld. N. Copeland, and in 1843, a precious work of revival was experienced, and Rev. Wm. Glover was settled, and is their present pastor. Rev. Benj. Ames and Rev. Sam'l Macomber, received approbation by this church to preach the gospel. The present number of members is one hundred and twenty-four.*

JEFFERSON AND LANCASTER. This church, though united in association with churches in Maine, was located in New-Hampshire. It was organized by Elder Case in 1804†—was divided in 1810 into two churches. In 1829, when the Oxford Association was formed, they did not unite with it.

SUMNER. The towns Sumner and Hartford were first known by one name, '*Butterfield.*' In 1798, they were incorporated by their present names. About this time they began to be favored with occasional preaching by Baptists and Congregationalists. The latter were before the Baptists in gathering a church. They organized a church in S. in 1802, which embraced members in both towns. Elds. S. Boardman and N. Chase were in Sumner, and preached frequently about this time. In 1802, Mr. John Briggs, who afterwards became a Baptist deacon, was baptized by Eld. Chase, and soon several others who united in the church in Buckfield, of which Eld. C. was pastor. We are told that the Baptists 'here had their enemies,' and their pious endeavors were much opposed. They were not however driven from the field, into which they felt that

*Min. L. A. †Eld. C's Jour.

Christ had called them. They asked only equal privileges with their neighbors. This they claimed, and this they contended for. They multiplied, and in 1804, nineteen, eight males and eleven females were recognized by a council, as a church of Christ in Sumner. This was on the 14th of June, and the same day Rev. Thomas Macomber was ordained pastor, which office he magnified in the church till 1816, when he resigned. Their next pastor was Joseph Palmer, who officiated from 1817 to 1831. During this period, two revivals blessed the church. The first was in 1823; the second about the time he left, which was much promoted by the labors of Eld. Haines. Their present pastor, Manassah Lawrence, was ordained into the office in 1833, by whose ministry the church prospers. They worshipped in private dwelling-houses and school-houses till 1835, when they completed their present convenient meeting-house. Though opposed, their increase will not suffer in the comparison with other sects in town.* Present number of the church is one hundred and twelve.†

Bethel. This town was first called 'Sudbury Canada,' from the circumstance that it was granted to certain persons of Sudbury, Mass., for services performed in Canada in '*the old French war*,' and the first settlement was made by a Mr. Samuel Ingalls, in 1776. The first settlers were prejudiced in favor of no particular sect of religious faith. The Baptists occasionally visited this town soon after the churches in Paris and Hebron were organized, and in 1795 a church of seven members was constituted. At first, they did not prosper. They enjoyed the ministry of Rev. John Chadbourn, but had no increase. At the end of seven years their number was reduced to but two members. In 1802, assisted by travelling preachers, they received an addition of three by baptism, and May 28, 1803, one more;

*B. Cary Ch. Clk. com. †Min. O. A.

and on the following day, for the first time, they partook of the Lord's supper. In 1804, the church enjoyed a special revival, and were made to forget their days of adversity. Ebenezer Bray was ordained as pastor in 1807. He was a useful under-shepherd until his convictions of duty induced him to resign in 1812. Twenty-nine were added under his ministry.

The church was now destitute of a pastor, but prospered by occasional supplies from neighboring ministers, among whom Rev. A. Drinkwater was the most frequent, from 1812 to 1817. The next year Rev. Daniel Mason was elected pastor, and devoted the remainder of his life in the cause of this church. He died in 1835. Mr. M. was indefatigable in his efforts, laboring with his own hands for most of his support, of his family, and in the ministry as much as his circumstances allowed him. There was no special revival in the church while he administered to them, but a cheering gradual prosperity. He was succeeded the next year (1836) by Rev. Benj. Donham, who was ordained as pastor in October, and continues their successful guide and instructor. Present number one hundred and thirty-two.*

CHAPTER XI.

History of the Bowdoinham Association from 1790 to the formation of the Lincoln Association in 1804—Extensive revivals in 1798 and 1799—the Lord's Supper administered at the Association in '98—an Ordination in '99—success of the 'Gospel Mission'—Dr. Baldwin present, and Ordination of Mr. Titcomb in 1801—Revision of Articles of Faith in 1802.

In 1790, the total of communicants in the Bowdoinham Association was three hundred and seventeen, embodied in six churches. Connected with these churches were four ministers only. These servants of Christ were active

*Rev. J. Tripp's com. and Min. of O. A.

and untiring in their efforts to extend His cause throughout the country. God owned their labors and gave them abundant success. They saw new churches rising in different directions about them, and ministers multiplying to aid the work. These accessions to Zion encouraged their zeal and gave new vigor to their faith.

The next meeting of the Association was held at Ballstown, in 1791. The brethren were rejoiced by an accession of four new churches, which increased the number of communicants by seventy-seven. These were regarded as seals to their labors, by which they were induced to increase their voluntary missionary supplies to the destitute, and to extend their travels into more distant settlements. To encourage these churches, a circular was now addressed to them on the doctrine of 'Perseverance,' an extract of which exhibits the views of the Baptists at this time on that precious doctrine. Says the letter, 'The soul at regeneration has all the graces of the spirit implanted in the heart, which are acted out towards their proper object, Jesus Christ; in mental and practical duties. The christian is made an active being in God's service. He must therefore *strive*, *wrestle* and *run* in the ways of God.' Here is practical piety bearing evidence of experimental; and here is living faith, attended by its appropriate evidence, *good works*.*

In 1792, the Association was made joyful by the reports of several refreshing seasons which had been experienced by the churches, which had increased their numbers, and enlarged their influence, by the addition of four new churches, and two ministers of Christ, and five licensed preachers. This was truly encouraging to the few pastors who looked with such anxious solicitude over the enlarging field. The Association embraced already all the

*Min. B. A. 1791.

southern and middle parts of the State. These churches occupied central positions in the different sections of this territory. As many of these churches had no pastors, and possessed but few means for an increase of spiritual or religious knowledge, a letter was addressed to them by the Association on the importance of a '*right reading of the Bible.*' This letter was therefore timely, and its contents show its appropriateness. A larger amount of voluntary missionary labor was now pledged than had been at any former meeting.

Four new churches were received to Association in 1793. Nothing especially new was transacted at its annual meeting for this year. The apparent desire seemed to be prevalent in the meeting to maintain a pious vigilance in the cause.

At their annual meeting in 1794, they had new evidence of the triumph of truth. Two new churches were reported and received, and five had entered the ministry by ordination. In the course of business on this occasion, the important question, 'Is the ordination of deacons agreeable to apostolic order?' came up for the consideration and decision of the Association, which was unanimously answered in the affirmative.*

Of their annual meeting in 1795, there were no minutes published. The circular for that year, preserved in their book of Records, is an interesting exhibition of '*pious zeal,*' written by Rev. Elisha Williams.

In 1796 the Association, though not cheered with reports of special revivals in the churches, was in a state of general prosperity. God had blessed them with union, a gradual increase, and a more extended influence. And although there was much opposition to their cause in many places, truth triumphed, and the number of ministers was

*Min. B. A. 1794.

increased, by Nehemiah Gould, Joseph Bailey, James Hooper, and Mephibosheth Cain, who had during the year entered the holy work by ordination; and the addition of the church in Clinton encouraged success in the more northern settlements.

In 1797, the Association was enlarged by the addition of the churches in North Yarmouth and Harlem, (now first China); and the introduction of Elders Thomas Green and Job Chadwick to this new field of gospel labor, was a valuable accession to the ministry. The Baptist cause still advanced amidst opposition. Says the circular for this year, 'As the days in which we live are days of trial, and as error, both in principle and practice, is cast out as a flood after the church of Christ; crying, Lo, here! Lo, there! may you lift up a standard for the people.' This was indeed a time of struggling between truth and error; between the followers of Baal and the friends of God; as the history of one of the churches (North Yarmouth) received this year, evinces.

Extensive revivals advanced the cause gloriously in many churches in 1798. More than one hundred converts were reported from the town of Bowdoin, as the fruits of Elder Potter's ministry. This was regarded as an extraordinary work, considering the scattered population in a new country. The origin of the Baptist church in Litchfield, which was organized this year, is traced to the influence of this revival. The cause also had made progress among the new settlements in the north part of Kennebec County. The churches, New Vineyard and Farmington, were revived, and the ministerial influence received new power by the introduction of Rev. John Tripp, into Maine. This year occurred the first difficulty among the Baptists, requiring the attention and aid of the Association. It was in the church at Buckfield. A committee of six was appointed to

attempt their relief by their prayers and counsels. The day was designated, and by a vote, the churches were requested 'to observe the same day in special prayer to God, that he would give to both church and committee, wisdom and direction.' This was an example worthy of imitation. For the first time, the ordinances of baptism and the Lord's supper, were administered at the anniversary season of this body. The practice, however, was of but short continuation.

In 1799, the Lord wrought wonderful things for the churches. The revivals this year were to those in 1798, as the copious showers that succeed the few drops of rain. They were more general and extensive. Their anniversary was made unusually interesting by the ordination of Elisha Williams. As the ministers and churches multiplied, a missionary zeal increased. The circular sent to the churches, (written by Elder Tripp), breathed a missionary spirit, and was an appeal to them for a greater activity. This appeal found a response in the pious hearts of the brethren. A love for the destitute now became ardent, and as evidence of its purity, besides sustaining the old system of missionary effort by voluntary supplies, by an extra number of pledges, a plan of operation was originated, called 'The Gospel Mission.' This plan was, to raise money to sustain missionary efforts among the new settlements. Elders Green, Williams and Woodard, were appointed a committee of superintendence, and Eld. Case, who was about giving himself wholly to itinerant labors, was engaged as their missionary. Fifteen dollars were contributed to aid the enterprise which was the first taken in the Association for such purposes.

In 1800, the most sanguine expectation of the Association as regarded the operation of the 'Gospel Mission' in this incipient period of action, was more than realized. The

report of their missionary, Eld. Case, was full of interest. He reported that he had visited the new settlements, plantations and destitute churches in the eastern part of the State, gave a pleasing account of the advancement of the Redeemer's cause in many places, and that a door was opened for extended exertions in that region. In view of this report, the efforts of the Association were enlarged, and future success shows that these efforts were not in vain. At this anniversary, this body was enlarged by the reception of the churches Brunswick, Leeds, Woolwich, Medumcook and Warren.

The anniversary of the Association in 1801, was rendered delightful by the presence and preaching of Rev. Mr. Baldwin of Boston, and by the ordination of Rev. Benj. Titcomb. The territory now occupied by this body, being extensive, the inconveniences to many of the churches, occasioned by distance, prompted them to petition the Association, for a division of the churches to form a second body. But after some mutual deliberation, the subject was postponed. The churches regarded the Association as a council to whom they referred important questions for a decision—and the Association frankly and affectionately gratified them, by considering such questions as they might propose. At this meeting the interesting and somewhat difficult question, 'Is it agreeable to the gospel for christians to bear arms?' was presented. The following important decision was given: 'Although we do not conceive that our holy religion requires us to draw the sword, or to bear arms in its defence; yet, as we are members of civil community, and are protected by the laws of the land in which we live, *we* think it not incompatible with the spirit of christianity which enjoins our obedience to civil magistrates to bear arms in defence of the government which protects us. The 'Gospel Mission' was still an object of

special interest, and sustained with zeal. Elders Nathaniel Chase, Oliver Billings and Robert Low, had entered the work of the ministry, and the church in the city of Portland was received into the Association.

In 1802, the Association was still encouraged with general prosperity. Their number of laborers were increased by Elders Sylvanus Boardman, Ichabod Temple, and Jabez Lewis, who had during this Associational year entered the ministry;—and the churches, Freetown, (now first China,) second Buckfield, and Mt. Ephraim, (now Swanville,) were added to their numbers. Besides a general progress, several of the churches had experienced extensive revivals, and received large additions. Hitherto there had been important deficiencies and a want of uniformity in the Articles of Faith and Covenant, adopted by the different churches. The Articles of Faith at first adopted by the Association, as expressive of the doctrines and practices of the denomination in the State, were this year revised, giving to them a greater particularity and fulness of expression, and were printed in their Minutes, and sent to the churches with a recommendation for their adoption. The alterations made in these Articles, were not designed to change the sentiments, but by a modification of language, to give to them a greater perspicuity and prominentness. These Articles were generally received and adopted by the churches.

At the annual meeting of the Association in 1803, the important question of division again came up for consideration, the expediency of which was now referred to the churches for their individual decision, which was required to be reported at the next anniversary. This was deemed by the Baptists the most rational and democratic way of settling all matters, which involved the interest and convenience of these several independent bodies. Their united 'will' was the governing principle of the Association.

The flame of missionary love and zeal continued to burn. Some idea of the feelings which were cherished in respect to the work of sending the gospel to the destitute may be seen from a short extract of the circular letter, sent this year to the churches. This letter was written by Eld. Chadwick. The writer says, 'the glorious spread of the gospel in this, our day, should inspire us with fervency and gratitude; *look round!* The fields are all white, oppression is withering, God is on his way; He reigns triumphant; let the earth rejoice.' Forty-eight dollars were contributed at this meeting to aid the 'Gospel Mission,' which was not an insignificant sum for those times.

We are now brought (1804) to an important period in the history of the Baptists, and particularly of the Bowdoinham Association. This body had become numerous, and was scattered over a wide extent of territory; and besides the churches then in it were multiplying in the very remote settlements. On account of distance and bad roads, these could not unite with their brethren who resided in more central parts. They were therefore deprived of Associational privileges. The subject of division having been referred to the churches for their decision, they, from a consideration of these circumstances, decided that it was 'expedient' to *divide*. It was therefore divided, by setting off the churches east of the Kennebec river, sixteen in number, to be organized by the name of Lincoln Association, as most of these churches were within the limits of the county of that name.

Much had been accomplished by the 'Gospel Mission,' for the destitute while these churches remained in one body, although no distinct organization for that purpose had existed. It was therefore important that before these churches and ministers separated, some system of general co-operation should be originated. This was done by

organizing the Maine Missionary Society, the design of which was to aid the destitute in this new and rising State;—and with $130, raised at this meeting, this society entered upon the work with a spirited zeal, and under most auspicious circumstances. This Association was enlarged at this meeting by the addition of five ordained ministers; Jesse Martin, Peter Moor, Joseph Adams, John Haines, and Thomas Macomber; and of six churches, Canaan, Sumner, Islesboro', Vinalhaven, Bethel, and Jefferson and Lancaster. So that at the division of the Association, it numbered forty-eight churches, thirty-two ministers, and two thousand one hundred and twenty-one communicants.

CHAPTER XII.

Churches which united with the Bowdoinham Association during the seven years, between the formation of the Lincoln Association in 1804, and the formation of the Cumberland Association in 1811: Second Sidney—Second Bowdoin—Belgrade—Norway—Hallowell—Minot (now Auburn)—Freeport—Second Lisbon (now first in Webster)—Perjepscott (now Danville,)—Cornville—Harmony—Denmark—Weld—Sangerville—Bridgton—Hartford—Monmouth—Palmyra—New Portland.

Second Sidney.—This church is situated in the east part of Sidney, and was gathered in 1806. There was a revival in town in 1805,* by means of the ministry of Eld. Wilbur, and the efforts of the First church, which extended into the east part of the town, and several became pious, and, living at some distance from that church, their desire to be constituted into a distinct church was granted. This church had no stated preaching till 1809, when the Lord of the harvest provided for them a pastor, by placing over them in charge Rev. Joseph Palmer. But the church was small and feeble, and Mr. Palmer removed to another field in 1812. The church were not blessed with the labors of

*Eld. Case's Jour.

another pastor till November, 1826, when they were favored with the ministry of Rev. Ezra Going. In 1824 there was an extensive revival in this church. The principal means employed to promote this work of grace was the ministry of Rev. E. Going, then a licentiate. Sixty-five were added by baptism, which gave the church an ability to support a pastor. Mr. Going was ordained in 1826, and remained about two years. In 1831, Lemuel Porter, a student in Waterville College, was ordained to the work of the ministry in this church. He preached here frequently for two or three years. The next pastor was Rev. Amos Lefavor, settled in 1835. He however left in about one year. In 1836, Sumner Hale, a licentiate, and student of Waterville College, supplied them frequently; and in 1838 and '39, Rev. J. C. Morrill supplied. In 1839, Rev. Sumner Hale became pastor, but was succeeded in 1842 by their present pastor, Rev. William Tilley. From the resignation of Rev. E. Going to 1839, the church experienced a rapid decrease of members. But since that time there has been a coming up to the help of the Lord; a more general devotion of the church to his cause, and days of prosperity are gradually returning. This church has a convenient meeting-house, and present number of seventy-seven members.*

Bowdoin Second Church. As the Baptist cause advanced in Bowdoin, several persons in the north part of the town embraced their doctrines; and in 1805, twenty-five in number, were organized into a church. They had previously belonged to the first church in town. Convenience dictated their separation. Before they united with Bowdoinham Association, a most glorious and extensive revival was experienced in that part of the town by means of the pious and untiring efforts of Rev. H. Kendall, of

*Min. B. and Ken. Asso.

Litchfield. Before the revival influences departed, sixty-nine were added to the church. A meeting-house was soon built at a cost of $1800, and Rev. Ichabod Temple was settled (1807) pastor. Mr. Temple also was useful in promoting the revival. He was a faithful pastor. He removed to the State of Ohio in 1820.

Rev. Noah Norton, their next pastor, was ordained in 1822. His ministry was much blessed to the edification and growth of the church till 1836, when he removed to Brunswick.

Since the resignation of Elder Norton, the church has had no pastor, but has been favored with a stated ministry. The same year, (1836,) one of their number, James Ridley, was ordained as an evangelist, and favored the church with his ministerial gift, till he removed to Monmouth. Deacon Jacob Golder of Lewiston, united with this church, began to preach and was ordained as an evangelist, (1840,) and the church has been blessed with a portion of his labors. Elders D. Pierce and J. Day, also have supplied them frequently when destitute of a pastor. The most extensive revival ever experienced by this church was in 1824 and '25, while Mr. Norton was pastor. This work was general, powerful, and most convincing. Upwards of one hundred souls were converted to God.

This church has at different times been much reduced in numbers by large dismissions. One whole church was organized of members dismissed from this, who emigrated to the State of Illinois, and deacon Smith was ordained as their pastor. This church has passed through no uncommon trials, but has much occasion for gratitude for a general prosperity. Its present total is one hundred and twenty.*

Belgrade. Elder I. Case and Rev. Asa Wilbur, were

*Moses Dennett, Ch. Ck. Com.

among the first Baptists to preach the gospel here. Elder Case preached frequently, and as many of the settlers as became Baptists united with the church in Readfield, till it was deemed expedient to gather a church here. This was done Aug. 29th, 1806. It was composed of twelve members. From the first movements of the Baptists in this town, till 1810, there was no regular preacher statedly employed. Elders Case, Wilbur, Gould, Palmer, Moses Low, Kendall, and Bisbee, preached frequently; the latter of whom was ordained in 1808. Elias Taylor, another member, was approbated to preach in 1808, and ordained its pastor Sept. 1810.

The first twenty years of this church's existence, was a period of prosperity, and previous to 1830, it passed through no very severe trials;—the church was united, and Elder T. was useful. About this time a day of darkness commenced. The church became divided, and now instead of union, discord reigned; discipline, meetings and the ordinances of the gospel were neglected, and the church was disrobed of its beauty and shorn of its strength. Mr. Taylor, the pastor, became discouraged, resigned his office, and withdrew his ministry (1833,) and a total overthrow seemed to be threatened. From the time of Elder T.'s resignation, till 1839, the church was supplied by various ministers, but the state of its affairs were such as to paralyze every effort. At length, some began to reflect more seriously upon the condition of the church. They saw the church, like Israel in Babylon, in bondage to its enemies, and without strength to work its own deliverance. In this emergency, application was made to the Kennebec Association for assistance. Assistance was afforded, by a committee from that body, who met with the church Dec. 18, 1839, and after much prayerful investigation, they advised a re-organization. The advice was received and

ten members renewed *fellowship* and *covenant*, and adopted the *temperance pledge*, as an article of their government. Time has evinced that this was a wise and prudent procedure. From this time to the present, union has characterized their movements, prosperity has attended their efforts, and the ordinances of the sanctuary have been carefully and punctually observed.

Rev. Wm. Smith, a licentiate from the church in Industry, was received to membership, and ordained as an evangelist, June 26, 1836. He preached one year. In 1838 Rev. D. McMaster began to preach to the church, and was in 1839, elected pastor. He resigned in 1842, and was soon succeeded by Rev. L. Packard, their present pastor. The church is now in a state of prosperity. Its number is increased to seventy-seven members. Elders Taylor and McMaster are still among its worthy members.* Besides those, whose names have been already mentioned, deacon A. W. Cummings and Benjamin Jackson have received license from this church to preach the gospel.

Norway. The Congregationalists gathered a small church by their missionaries in 1802. But for many years it was few in number and limited in its influence. Baptist preachers visited the place with but small encouragement, for a considerable length of time. A small church of ten members however was constituted here in 1806. This church was the offspring of the church in Paris. The late Wm. Parsons was their first deacon, and Martin Stetson is his successor.

The principles of a large portion of the people in town ever have been quite skeptical; consequently evangelical truth and effort have always met with serious obstacles, and the Baptists in common with other orthodox communities, have made but slow progress. Universalism has a strong hold here.

*A. W. Cummings Com. and Min. K. A

This church has had three pastors—John Wagg was ordained Oct. 1806, and officiated until 1809, with small success. Rev. John Haines was elected pastor in 1827, and resigned in 1836; and Rev. R. Milner, their present pastor, was received the same year. During the interval between the dismission of Mr. W. and the election of Eld. H., the church was partially supplied by neighboring ministers, but obtained comparatively no increase, nor acquired much influence. Under the ministry of their two last pastors, they have made some progress, received some strength, and exert some beneficial influence. Previous to 1829, they had no regular place of worship. They now began to feel that it was time to open a public sanctuary. Towards the accomplishing of this, Mr. John Rust, a worthy member of the church, made the first sacrifice, by the gift of a lot of land for a meeting house. The church, encouraged by this act of pious interest, purchased the meeting house owned by the Universalists, and moved it on to the spot given by Mr. R., and it now remains their place of worship. The church is now moving forward with a total of fifty members.*

Hallowell. The ancient Hallowell, incorporated in 1771, included the settlements and territory where now is seen the beautiful and imposing villages Hallowell and Augusta. That part now called Augusta was incorporated into a separate town by the name of Harrington in Feb. 1797, but the next June it received its present name.

Previous to 1786, there was a Congregational church gathered in these settlements. But this church underwent several changes, divisions and modifications, prior to the settlement of Rev. Mr. Gillet, the present senior pastor in Hallowell.† Soon, however, under his ministry things began to assume more permanency, and the denomination

*Rufus Bartlett's Com. (M. B. and O. A.) †Green. Ecc. his. p. 197.

rose in power and influence. Prejudices now became very strong, even to a passion for 'Congregationalism,' and 'Pedo-baptism.' Baptist preachers, Elders Case, Potter and others lectured here occasionally for several years before any direct movements were made to establish a Baptist interest in the town. The first regular efforts made by any Baptist, were by Rev. Henry Kendall, of Litchfield, who by request preached a lecture once every two weeks from January 1806, to the following March. At first there was no Baptist, or place of worship for them in the town. Deacon Gow, therefore, invited him to preach in the school-house. But he was not permitted to occupy this humble position but for a few times. Its doors were closed against him. Mr. K. was not discouraged, nor did his faith fail because of these evidences of a prevalent spirit of opposition. God opened the way before him. A room in a private house was provided for his accommodation, and here he continued his semi-monthly lectures. As one of the fruits of these efforts, a Mrs. Knight was converted, and on the 5th of April was baptized after the word and fashion of her Lord and Saviour. This was the first person ever *baptized* in Hallowell. A revival now commenced, and the next person to manifest her love to Christ was a Mrs. Hinkley. Converts multiplied, and in a short time their private room became too strait for the number of praying souls. The work increased, and opposition, strange as it may seem to the present generation, even from those who ought to have been friends, became more violent and obtrusive towards the Baptists. They however persevered. The young christians obtained the privilege of holding evening prayer meetings in an old house on the bank of the river. Here they were much annoyed.* On one occasion 'opposition' laid violent hands on the old

*Gathered from Rev. H. Kendall's Journal.

shattered and half-fallen edifice in which they were assembled as usual for prayer, with the wicked design of giving it a '*turn over*' down the bank. But the building stood, and within its broken walls the Baptists sung songs of victory. A Baptist church was organized in 1807, into which these disciples were gathered. This church in September of that year, numbered twenty-nine. James Hinkley was interested from the beginning of the revival in 1806, and now became the deacon of the church, and sustained the office with integrity and usefulness to the church.

This church has had six pastors who have officiated with acceptance and success, viz: Elders John Robinson from 1811 to 1817; Winthrop Morse from 1818 to 1819; Daniel Chessman from 1821 to 1830; Henry Fitz from 1830 to 1832; A. Drinkwater from 1834 to 1836; S. Adlam, their present pastor, from 1838. By the ministrations of these several servants of God, the church has gradually grown until it has become an efficient body, provided with a respectable house of worship, and other outward privileges for comfort, convenience and usefulness. Besides a general prosperity which the church has experienced amid all her trials from external and internal causes, which are not a few, the church has been blessed with many refreshing revival seasons, two of which were conspicuously glorious and cheering. The first of them was in 1824 and '25, under the ministry of their third pastor; the second was in 1840, as a blessing on the labors of their present incumbent. This church is eminent for a spirit of enterprise and benevolence, and especially for an ardor of feeling against American slavery. The present number of members is one hundred and eighty.*

Minot. The early plantations of Minot and Poland

*Min. B. A.

were known by the name of 'Bakerstown.' And in that part since called 'Minot,' and now 'Auburn,' a Congregational church was organized as early as 1792. About this time Baptist preachers began to make some efforts to promote the religious welfare of the people in this town. And by means of their occasional visits and labors, a church of the Baptist faith was gathered here in 1807. It numbered in September of that year, when it united with the Bowdoinham Association, twenty-seven members. It was soon enlarged by additions, and in 1810 was blessed with the settlement of Rev. George Ricker, from Buckfield, as pastor.* Elder Ricker served the church, actively sustaining the office of pastor till 1839, when on account of infirmity and age, cheerfully received Rev. Noah Hooper as minister and associate pastor. This aged servant still feels for the prosperity of the church over whose spiritual interests he has so long watched with prayerful solicitude, with whom he has wept in times of adversity, and with whom he has rejoiced, when blessed with prosperity. The ministry of Elder Hooper continued about two years. In 1841, Rev. D. Hutchinson, of Hartford, supplied them two-thirds of the time. Since that time they have had but little preaching, except what they have received from their aged and venerable pastor.

This church has enjoyed a gradual increase and general prosperity. It has always maintained a character and influence favorable to the Baptist cause in its vicinity. It now has a total of eighty-seven members.†

Freeport. Freeport is fifteen miles northeast of Portland. It was anciently a part of North Yarmouth. In 1789, it was incorporated by its present name, and the same year a Congregational church of ten members was organized.‡ At this time Baptists were hardly known to

*Min. B. and C. A. †Min. C. A. ‡Green. Eccl. his. p, 70.

the people in Yarmouth and Freeport. From the vague idea of them, some supposed they must be quite another race of beings, and could be described by no more appropriate name than 'awful creatures.' Soon, however, the 'strange-fire,' as it was called, found its way into Yarmouth, and thence to Freeport. Baptist preachers travelled and preached, regarding neither the lines of towns or parishes, but claimed for their field 'the entire world.' In performing their itinerant labors they did not go round Freeport, but into it. They preached, and some few renounced Pedobaptism, and united with the church at North Yarmouth. The way was opened for more stated labors in Freeport, and Elders Titcomb, Green and Lewis favored them with more frequent and regular preaching.* In 1807, Rev. Thomas Paul preached a discourse in Freeport, which gained much influence for the Baptists—and some revival followed, which prepared additional materials for a church.

Those who had united with the church in North Yarmouth took their dismission, and uniting with others were constituted into a church in Freeport, Nov. 3, 1807. The next year Rev. Silas Stearns, who was ordained at North Yarmouth, Oct. 23, 1807, and had done much towards the gathering of this church, was received as its minister, (but not as a regular pastor.) He preached with good success about two years, when he removed to Bath, leaving the church in a prosperous state with fifty-three members. The next two years the church was aided and blessed by the ministry of Mr. Ebenezer Pinkham, another of its members, and licensed by the church.

In 1808, their house of worship was built, and their first pastor, Rev. Daniel Mason entered upon the duties of his office Nov. 1813. He resigned his charge Oct. 1816. Since which the church has had five pastors—Eld. Robert

*Zion's Advocate, 1823.

Mitchell ordained Nov. 19, 1817; Rev. Ferdinand Ellis; Rev. Isaac S. Smith; Rev. Jedediah Sargent, and Rev. Edgar H. Gray. Rev. Horace Seaver was ordained as an evangelist June 15, 1831, and supplied them a short time. In 1839, Rev. John Butler preached with them for a short period with good success.* Its present number is two hundred and seven members.†

Lisbon Second, (now first church in Webster.) A second Baptist church was gathered in Lisbon in 1808, composed of thirteen members. It had the advantages of but occasional preaching till 1817, when Rev. Wm. Frost became its pastor; prosperity did not attend his efforts with the church, and in 1820 he resigned his charge.‡ The church, however, survived all its discouragements, and maintained visibility. Joshua Haley, John Ross and Thos. Alexander, were among its first promoters. In 1823, Rev. Noah Hooper became pastor.

In 1826, the Lord did wonders in this place. The church was raised like one out of the dust. She had long laid in obscurity, but now was like a 'city on a hill.' Mr. H. continued with this church about three years, and was succeeded in 1827 by Rev. Jos. Roberts, who preached about two years, and in 1829, Rev. Jotham Day became its third pastor. He was pastor about four years. It has since been without a pastor, and in a feeble state. Number fifty-two. Dea. John Ross still lives to aid its operations.§

Perjepscot, (now Danville.) Previous to 1789, Elders Potter and Macomber labored here, and disciples were gathered from Perjepscot (or Danville,) into the church in Lewiston, an adjoining town on the east side of Androscoggin river, Danville being on the west side. With that church they enjoyed gospel privileges till 1808, when God opened the way for the enjoyment of similar privileges

*Rev. E. H. Gray's Com. †Min. C. A. ‡Min. B. A. §Min. B. A.

in their own town. This year a very interesting revival blessed the people of Danville, by means of the ministry of Joseph Roberts, then a licentiate. This revival was extensive, and many souls were converted to God. In the midst of this work of mercy those who belonged to the church in Lewiston took their dismission, and were united with others in a church in Danville. It numbered when it united with the Bowdoinham Association, Sept. 1808, fifty-six members.* In 1809, its number was increased to sixty-seven. Dec. 1808, Rev. Jos. Roberts was ordained pastor. These were interesting and truly blessed times for the people in Danville. In 1810 eleven more were added by baptism to their church. This church took the name of Danville in 1819. Mr. Roberts resigned his charge in 1823. In 1824, Elder Roberts returned, and in 1825, another revival brightened the prospect of the church. Mr. R. again retired in 1827. The church then remained for several years without an under-shepherd, and became small and feeble. In 1838 Rev. John Butler made them a visit and a refreshing season was enjoyed, the waste places were clothed with verdure. The broken walls were repaired. In 1839, Rev. S. Owen preached one half the time, and in 1840 they erected a house for the worship of God. Elder Owen was pastor in 1841. In 1842 Moses Hanscom was ordained to the work of an evangelist, and in 1843 became pastor of the church. Numbers seventy-two.†

Cornville. Baptists were the first to make any special religious movements in this town. In 1801, Rev. Joseph Palmer, a member of the Baptist Church in Sharon, Vt. was a resident in this then infant settlement, and began to preach Christ to the people. A revival attended his efforts. Some resident Baptists who had emigrated from different and distant churches, were quickened, and some of the wicked

*Min. B. A. †Min. C. A.

were converted to God. In May, 1801, a church of twenty members was organized by Elders Palmer and Cain from China. Eld. Palmer became a member and was settled its first pastor. This was the first church organized on the east side of Kennebec river, in Somerset County. During the first year of its existence twenty-seven were added by baptism and by letter. In 1808 Elder Palmer resigned his pastoral charge. In February of the same year John Robinson, one of the original members of the church, was ordained as an evangelist. Rev. I. Case preached the ordination sermon.* In 1809 Eld. P. removed to Sidney, leaving a pledge to supply them one-fourth of the time on the days of their regular communion. In 1810 Mr. R. served them one-fourth of the time.

Rev. Isaac Bridges was ordained pastor 1815, but was dismissed in 1817. From the close of Eld. Palmer's ministry to 1827, the church had the privilege of but a small amount of faithful preaching, consequently its numbers diminished. About the close of 1827, Seneca Stanley, a licentiate of the church in Belgrade, began to preach here. Sept. 1828, Mr. S. became a member, and in October was ordained an evangelist, but with a view of supplying this church statedly. In 1830 he was elected pastor. He accepted the office and faithfully and successfully filled it till his death in 1838. During the ministry of Mr. S. one hundred and twenty-one were added to the church by baptism, and his name is still dear in the memory of this people. March, 1839, Rev. Dudley P. Bailey became pastor of this church. Its present number is one hundred and thirty-one.† [Mr. B. resigned and removed to St. Albans in 1844.]

Harmony. This second church in Somerset County was gathered about the same time of that in Cornville.

*Eld. Case's Jour. †Min. K. A. (1840) his. sk. by Rev. D. P. Bailey.

Elder Palmer was the principal human agent in the work. But the people in general were strongly inclined to 'Free-willism,' and this organization soon became much scattered. In 1808 they were visited by Benjamin Ames, then a licentiate, and his labors were much blessed among them; and in December of that year by Elder Case, then engaged in Missionary labors. He says: 'I found the church in a broken and unpleasant state.' 'A day of Fasting and Prayer was held,' and 'a day was spent in consultation upon what was best to be done for the good of the church.'* The rsult of these movements was the re-organization of the church. Elder Case gave the right hand of fellowship. He then baptized several persons and left them. September, 1809, it reported to the Bowdoinham Association a total of twenty-eight members. 1812 and '13, the church enjoyed the labors of Eld. Bisbee, and received nine members; and again from 1816 to 1820, and thirty-two were added; and again from 1822 to 1826, when seventeen were added. Since Elder Bisbee closed his ministry with this church they have had preaching but about half of the time. This labor has been performed mostly by neighboring ministers, among whom we find the names of Elders Stanley, Jones, Page, Piper and Hatch. The church has become small and feeble, and yet is encouraged to persevere, with a total of twenty-one members.†

Denmark. This church was gathered in 1804 as the fruits of the labors of Rev. Tristram Jordan, who became its pastor. It was the first Baptist church that was organized in the south-west part of Oxford County. Elder Jordan labored almost in vain till about 1820, when the members were so much diminished that he resigned his office.‡ This year the Cumberland Association, (with

*Eld. C.'s Jour. †Min. of B. K. P. and P. A. ‡Min. C. A. 1820.

which body the church united in 1811,) appointed a select committee to examine into their state. The committee reported that the church still existed, but that it was not in a prosperous condition. It was now dismissed to unite with York Association, but it did not become a member of that body till 1829. It then had forty members; and with the same number it united with Oxford, 1831. In 1832, this afflicted church began to sing for joy. One of their members, Larkin L. Jordan began to preach, and was approbated by a license to go before them in the gospel. Mr. Jordan was ordained pastor in 1835, and in 1839, the time to favor Zion came, and the church was enlarged by a special revival. Elder J. continues to be useful with the church, and an annual prosperity encourages their faith. Their present number is sixty-one *

Weld. This town was first called No. 5. Deacon A. Holt removed here with his family in 1803, and made the fifth resident in the place. Very few of the first settlers were professors of religion, and emigration being rapid and mostly of young men, 'wild and worldly,' no attention was given to the things of piety. Rev. L. Jackson, from Greene, visited Weld in 1804, and opened a religious meeting. In 1809, this wilderness began to blossom, and springs broke forth in the parched desert. God came down and souls were converted. The first converts were baptized by Elder Thos. Wyman. To the influence of this revival the church in Weld, constituted July, 1809, owes its existence. Asa Holt and Amaziah Reed were chosen deacons; the latter was ordained as an evangelist Sept. 1811. Elder Jackson resided among these brethren and was their pastor till 1823, and then removed with his family to the State of Ohio. Mr. Reed furnished the church occasional supplies.

*Min. O. A.

This hill of Zion was watered again in 1826, and sixty-three were hopefully converted. They were baptized by Elders Low and Mayhew, and added to the church. Elder M. preached about one year, and from that time to 1837, they had only occasional supplies. This year Rev. Luther Perkins removed from Woodstock to Weld, and became pastor to the satisfaction of the church, and still continues his charge.

This church has had two distinguished revivals. But it appears from some cause that many were gathered into the church at these seasons, with no better faith than had 'Simon Magus.' Within five years after the first, in 1809, eighteen of the number added were excluded; and within eight years from the second, in 1826, twenty-nine of the sixty-three were excluded from the church. How cautious ought churches to be when receiving members in a revival! Their present number is fifty-two.*

Sangerville, First Church. A church was organized in this town in the beginning of 1808, and was the first church gathered by the Baptists or by any sect in the Piscataquis County. It was then called 'Piscataquis' or 'No. 4.' By means of Missionaries, Eld. N. Gould and others, a revival was experienced in the place. In January of this year, Elders Thomas Macomber and Gould, missionaries for the Maine Domestic Missionary Society, after travelling over most of the Penobscot County, in bad roads, and much of the time on foot, arrived at this place. Here they found ten persons, (four males and six females,) waiting for the Lord to send some one to baptize them. They were examined and baptized by Eld. Macomber. There were at this time but thirteen families in town, but the comfort and safety of those who professed Christ rendered it expedient that they should be embodied into a church.

*Deacon A. Holt's Com. Min. B. C. O. Asso.

This was done by these missionaries. A church with twelve members was constituted, and increased to the number of sixteen before they left. Soon after Rev. H. Kendall visited them and was beneficial to the people. About this time Wm. Oaks was reclaimed from a wandering state and was soon licensed to preach the gospel. During this revival in S., several in Guilford were converted who constituted the germs of the Baptist interest in that town.*

In 1809, this church reported to the Bowdoinham Association twenty-three members, but being small, and without a leader, and situated at so great a distance from the places where the Association usually met, it withdrew its relation to that body, and remained isolated and alone till it lost its visibility. In 1823, it was reorganized with several members from Guilford, and Rev. Daniel Bartlett became its pastor. It united again with the Bowdoinham Association with thirty-four members. Rev. Mr. B. officiated usefully till 1828, when he resigned, leaving the church with its numbers increased to seventy-two, by a revival in 1827.† This was the most prosperous period in the history of the church. The year 1831, was a fruitful one to the church. Its numbers were increased by fifty-four baptisms. It has since had one pastor, Rev. A. Clarke, from 1836, two or three years.‡ A train of trials now began, which for some years disturbed the peace and hindered the prosperity of the church; and although aided by the semi-monthly labors of Rev. E. W. Cressy, in 1838 and '39; C. P. Sinclair, licentiate, 1841; yet constant 'internal commotion,' and a separation of some of its members to form a new church, have operated to reduce the number of members to the small total of twenty-one. These brethren are in a low, discouraged state.§

*Eld. T. Macomber's Jour. †Min. B. A. ‡Min. P. A. §Min. P. A.

Bridgton. Bridgton is the most northwestern town in Cumberland County, and was first settled about 1770. A Congregational church of seventeen members was gathered here in 1784, and a pastor settled in 1789.* Baptist sentiments began to exert an influence on the minds of some in this town, about the commencement of the present century. But no particular movement was made here by Baptist preachers previous to 1806 or 1807. Eld. Jordan, of Denmark, was influential in promoting the gathering of a church in 1807, and in the increase and general prosperity of the Baptist interest in Bridgton for many years. The original number of members was eight; and when Rev. Reuben Ball, their first pastor, entered upon his labors in 1812, the number was about thirty. This year N. Bray, jr. was licensed to preach, and his labors united with those of their active pastor, secured for the church a special blessing. A revival increased the number of members to about fifty. Eld. B's labors were acceptable and useful, till they were closed in 1826. He died at Greene.

Rev. John Haines succeeded Eld. Bray in the pastoral office in 1827, and with him commenced a rapid succession of pastors, who have officiated with advantage to the church. The following are their names: Elders Wm. Wyman from 1828, three years; Reuben Milner, 1832, one year; W. O. Grant, from 1834, two years; L. L. Jordan, 1836, one year; Jacob Bray, ordained, from 1837, four years; since destitute of a pastor. When destitute, the church has received a profitable supply by Elders Harlow, Beckworth, Leonard, Johnson, Howe, L. Tripp, &c. There was some revival in 1838. Two churches, Harrison, 1827, and Sweden, 1833, originated in this church; and four of its members have become preachers of the gospel, Eld. Bray, D. E. Burbank, Rufus Chase, and Edmund Watson. This

*Green. Eccl. his. p. 126.

church has had many trials, but has met them with patient endurance. Its present number is fifty-seven, who are in somewhat a tried state, and without a pastor.*

Hartford. Some few of the early settlers in Hartford were emigrants from distant Baptist churches. But the most of those who became Baptists in town previous to the existence of the church, were converted into their sentiments by means of the influence of the Baptist church in Livermore.† Several were dismissed from that church in 1810, who were the same year united in church relation. The church now organized, had eighteen members. Rev. Reuben Ball labored with the Baptists here something more than a year about this time, and was instrumental of preparing the way for the future progress of the cause. In 1812, we find them destitute. Rev. Daniel Hutchinson was settled pastor of this church in 1816. At first, the church obtained great prosperity under his ministry, became a large and happy body of disciples. In 1818, their number was ninety-six: and in 1821, Rev. D Bartlett received a license from the church to preach. But a severe trial soon disturbed their harmony, marred their fellowship, and resulted in the exclusion of about twenty, among whom was their once beloved and useful pastor. Mr. H. became a 'Mixed Communionist,' and led away several of the church into the same errors.

In 1822, several members were dismissed to constitute a church in Canton. By these exclusions and dismissions the church was reduced in 1825, to fifty-six members. From this time to 1830, the church was assisted by a portion of the labors of Walter Marshall, a licentiate, but still sustained a loss of members. In the winter of 1830, Rev. Walter Foss, of Leeds, preached frequently with much success, and to the increase of the church; Mr. F. continued

*Rev. J. Bray's Com.—Min. O. A. †Rev. J. Haines' Com.

some occasional labors here for two or three years afterwards, and aided by the occasional ministry of neighboring preachers, the church has since prospered.

In 1837, Rev. D. Hutchinson having renounced his anti-gospel notions upon 'communion,' was restored to the church, and was received as pastor. He officiated till 1842, when the church was again left without a pastor, and is still destitute, but not without the preached word. The present number of the church is sixty-eight.*

Monmouth. Baptists began to appear in Monmouth as early as 1793.† Eld. Case, while pastor of the church in Readfield, preached some in East Monmouth, and a few persons became pious and united with that church. In 1819, they were dismissed, and a church in Monmouth was organized. It reported eighteen members to the Association in Sept. of that year. Rev. Elias Nelson originated in this church, and from it he received a license in 1813.‡ Mr. Nelson was ordained pastor in 1814, and until his resignation in 1817, the church gradually increased. But being destitute of a preached gospel, and possessing much inefficiency in itself, the church was dropped from the Association in 1822, as having no existence. It then numbered twenty-four members.§

Palmyra. Palmyra is one of the southeastern towns in Somerset County, and was among the first to be settled in that vicinity. Baptist preachers and missionaries occasionally travelled through this new settlement, and as some of the original settlers were Baptists, they became acquainted here and lectured to the people. A small church of seven members was gathered here in 1810, and the same year united with the Bowdoinham Association. In 1816 it numbered eleven members, and received Rev. Joseph Blaisdell as their pastor. In 1818, there was some

*Min. C. A. and O. A. †Eld. Case's Journal. ‡Min. B. A. §Min. B. A.

revival in the church, and thirty-four were added by baptism. This encouraged both pastor and people. But as is the 'morning cloud,' so was the prosperity of this church. This awakening was rapidly succeeded by a declension; in 1822 the church had no pastor, and in 1824 their number was reduced to twenty-four. Elder Blaisdell preached in 1825, and some additions were made to the church.* From this time till 1828, the church maintained existence by occasional preaching, and by the pious and constant efforts of their worthy deacon Towle, who was one of its original members. This year Rev. Joseph Roberts became pastor. He served the church about five years, but with small success. During the year 1834, Rev. D. T. Allen preached some to the church, and several souls were converted.†

As some of the members of this church resided in St. Albans, the church in 1835, took the double name, 'Palmyra and St. Albans.' Elder Roberts is still a member, but the church had but little preaching till 1838. Now begins a new era in the history of this church. Rev. H. Hawes became the pastor, and a most precious revival was enjoyed and more than three scores of souls were added to the church. Mr. H. was pastor about two years, and left the church with its numbers increased from fifty-four to one hundred and seventy. The main body of this church is now in St. Albans.† In 1842, Rev. O. B. Walker was pastor. In 1843 some changes took place affecting somewhat the position of the church. Twelve of its members residing in Palmyra, among whom was Father Roberts, were dismissed and organized into a church by the name of 'Second Palmyra;' and as some of the old church were residents in Hartland Village, it took the name, 'St. Albans and Hartland Village,' Rev.

*Min. B. A. †Min. P. A.

Comfort Taylor is its present pastor, and it is prospering with a total of one hundred and seventy-three members. This church is in the midst of a growing community, and promises eminent usefulness in the cause of God.*

New Portland, ('formerly called Million Acres.') The religious sentiments of the early inhabitants in this town were to the fullest extent 'Arminian,' as held in those days by the Free-will Baptists. The first religious efforts here were made by that sect. Within the years 1809 and '10, Elders Thomas Wyman and Henry Kendall visited this place, and preached a few sermons each, and a church of fifteen members was organized in 1810. But for want of further assistance, and being much scattered in a thinly populated community, the church within a half dozen years lost its visibility. Subsequently, as the population increased, Baptist professors from different churches became residents here. Feeling the loss of former privileges, they unitedly prayed that God would be merciful to them in their destitute condition.† Their prayer was not in vain. In 1837, Elder John Haines visited them, and by his instrumentality a church of nine members was organized in Aug. 1837, to be called 'New Portland and Kingfield,' and Nathan Thomas was made their deacon.

This church had no pastor till Rev. W. E. Morse accepted their call in 1842. Previous to this time the church was favored with a supply about half the time by various ministers. Elders N. Mayhew, E. G. Leach, and D. T. Allen, have been useful to the prosperity of this church, with the exception of some trials occasioned by some imprudences of Rev. E. G. Leach.

Their present pastor, Rev. W. E. Morse, commenced his labors while a licentiate, and has been a profitable minister to the church. He was ordained Sept. 1, 1841. The church is now called New Portland and has thirty-six members.†

*Min. P. A. †James Moody Ch. Ck., and Min. K. A.

CHAPTER XIII.

Churches added to the Bowdoinham Association since 1811—Third Church Livermore—Second Canaan, (now Skowhegan)—Moscow—Philips—Second Mt. Vernon, a temporary church—Topsham—First Church Gardiner—Guilford—Waterville—Parkman—Brighton, a temporary church—Canaan, formerly Canaan Second—Norridgewock—Athens—Gardiner Second Church—Anson—Second Bowdoinham—East Dixfield—Ripley—Corinna—Winthrop—Newport—Monmouth—Norridgewock—Madison—Hallowell—Third Gardiner—South Bowdoin—East Monmouth—Pittston—Monmouth Centre—Second Litchfield—Second Leeds.

Livermore, Third Church. This church is situated on the east side of Androscoggin river adjoining Fayette. A few of the members of the 'first' church resided here; and in the neighborhood called 'Moose hill,' in Fayette: a number more belonged to the church in Fayette. These members were dismissed from their respective churches in 1812, and organized into a church by the name of the third Livermore, and reported to the Association in Sept. thirty-seven members, with Thomas Wyman pastor. In 1817, a revival was enjoyed within the limits of this church. Sixty eight were now added by baptism. Eld. W. was succeeded in the pastoral office in 1818, by Rev. E. Nelson, from Monmouth. Mr. N. labored till 1821, when he resigned, having had the pleasure of seeing but little prosperity. Rev. Robert Low became pastor in 1824, and the church was now refreshed with a revival, but less than the first—Elder Low was their successful pastor till 1832. From 1833 to 1837, constituted a period in which the church experienced a train of severe internal trials. But this year (1837) the cloud of discouragement seemed to break away, and the church was restored to its former harmony. They prospered even now with but occasional preaching, not having another pastor till 1841. Rev. O. B. Walker officiated for them that year. Since that period the church has had a supply generally, and has a total of seventy members.*

*Min. B. A.

Second Canaan, (now Skowhegan.) This church is located on the east side of the Kennebec river, opposite to Bloomfield. Its second name was 'first Canaan,' its third 'Milburn,' and its fourth, the one it now bears. Here is a pleasant village, where the church now centre. The church originated with members who first belonged to the churches in Bloomfield and Clinton, residents of this place. For convenience and the extension of Baptist influence, these members, twenty in all, were embodied into a church, Jan. 7, 1813.

Their number was small, and surrounded by other denominations who had become occupants of this field previous to their organization. Their days of prosperity have been few, and those of trial and discouragement many. For a period of thirty years they were not able to provide for themselves the benefit of a pastor or stated ministry, except for some short periods; and consequently obtained but a small net increase. Those ministers who favored this church with occasional supplies, are the Rev. Messrs. Jonathan Steward, James Steward, Robert Coburn, Joseph Roberts, Joseph Wagg, M. Cain, and L. Packard, each preaching a portion of the time during short seasons.

Rev. L. Packard preached one fourth of the time in 1839, and the church began to see days of prosperity, and was enlarged in 1840, to forty members. Rev. John Robertson, their first pastor, entered upon his labors in 1843. Their present number is forty-two.

Rev. Wm. Oakes,* a member of this church was ordained as an evangelist Feb. 1815.† Several of the original members still live to witness the progress of the cause they so early embraced.

Moscow. This place was first called Bakerstown, and was then the most northern settlement on the eastern bank

*Deposed and excluded from the denomination in 1821, for immoralities.
†Rev. L. Packard's Com., Min B. and K. A.

of the Kennebec river. It had but few inhabitants and few religious privileges. A Baptist church of nineteen members was gathered here in 1812, by Elders Thomas Merrill and Joseph Palmer. Some aid was afforded this feeble vine by the Maine Missionary Society and State Convention, and by visiting brethren. Rev. Isaac Morse of Madison, has rendered them important benefits. Since 1840, the church has been more prosperous, although they are still weak, and residing at such large distances from each other, their privileges remain but few. They have enjoyed the blessing of a pastor's labors but one year during their whole existence. This was in 1842, by Elder I. Morse. Their present number is thirty-seven members.*

Philips. A small church of fourteen members was organized in this town in 1813. But it never prospered. In 1816 Rev. Samuel Wheeler made some effort to build it up, but in vain. As the Lord left Ephraim so He 'let them alone.' It became extinct in 1822. No Baptist church has since existed in that town.†

Mt. Vernon Second Church. A small church of eight members was organized in this town in 1814, but it never prospered. It lived about three years and then died in infancy.‡

Topsham. The first Baptist preaching in Topsham was by Eld. Simon Locke, it is believed in 1779. On the 5th of June, he baptized Miss R. Purington, who was the first to receive the ordinance in the town.‡

Previous to this, 1771, a church was gathered here upon Presbyterian foundation. But this fell, and upon its remains a Congregational church was organized in 1789, and even this body has never been very successful.§ From 1782 Rev. Mr. Potter preached in this town occasionally

*Asa Baker's Com. and Min. B. and K. A. †Min. B. A. 1813, 1822.
‡Rev G. Knox's Com. §Green. Ecc. his. p. 98.

for several years but with no lasting effect. He says, speaking of the result of his labors in T., 'I saw no fruit attending my labors, but the stopping the mouths of gainsayers.'* Rev. Mr. Case was here and preached to the 'awakening of several persons' in 1783, and soon others preached in town occasionally.† The next baptism was administered by Elder Macomber. The time is not known, but must be subsequent to 1784, when he was ordained. The Baptists, however, did not by these operations gain much influence in the town.

A church was not gathered here until a sufficient number of members from churches in other places had become residents in town, to render it expedient 'for their mutual and spiritual advancement in the divine life, and for the upbuilding of the cause of the Redeemer,' to organize. This number was found in 1815, (three males and five females,) who on the 2d of September were organized into a church at Oakhill, so called, in T. Elder Kendall preached on the occasion; and although a small one, and without any regular preaching or convenient place of worship, prosperity attended their efforts. When Elder Kendall became its pastor, 1818, the church numbered more than fifty. In 1824, the Baptists were able to build a small meeting house in the village, at a cost of $600, where they worshipped till 1835, when they built their present house at a cost of $3000. Elder K. officiated as pastor about ten years without the support of a regular salary. Their next pastor was Rev. Charles Johnson, ordained May 27, 1835. But death severed the relation in less than *one* year. In 1837, Rev. E. R. Warren entered the office and continued with the church about four years. Rev. George Knox, their present pastor, entered upon his work here by ordination Dec. 15, 1841. During the ministry of Messrs. Kendall and War-

*Pot. Nar. p. 22. †Eld. Case's Journal.

ren the church experienced revivals, and was much enlarged.* The revival in 1840, was the most distinguished for the zeal of the church and the large number of converts. Meetings were held for more than one hundred successive evenings, and one hundred and fifty-two persons were added to the church by baptism. This church has had many trials. Elders Winslow Staples, A. Wilson, and Robert F. Ellis, were sent out from this church; and the Main Street church in Brunswick owes its existence to the success of the Baptists in Topsham. The church is now large, liberal and prosperous. Their present number is two hundred and fourteen members.*

GARDINER, FIRST CHURCH. The first religious society organized in Gardiner was Episcopalian. This society commenced with the settlement of the town in 1771. The foundation for this society was laid by Dr. Sylvester Gardiner, the original proprietor of the town.† In 1802 the Methodists commenced operations here, and have become a numerous and influential body.‡ The Baptists made but few and occasional efforts till towards the close of 1815. Travelling preachers and missionaries had surveyed the field, but finding it wholly occupied, they chose to operate in other places. In the autumn of 1815, Rev. Levi Young was blessed with seeing some fruits of his labors in this town. Several persons were converted and baptized, who, together with a few resident Baptists were constituted into a church of sixteen members on the 14th of December. This revival progressed into the next year, 1816, and the church was considerably enlarged. This movement laid the foundation for the Baptist cause in Gardiner. For several years this church was blessed with the ministry of Elder Young, although somewhat irregularly, and was encouraged to hold on their way. From

*Rev. George Knox's Com. †Green. Eccl. sk. p. 222 ‡Ap. p. 54.

about 1820 to 1824, the church was destitute, had but little preaching and suffered a loss of numbers. Towards the close of 1825 the church was again rejoiced by a special refreshing. Elders Case and C. Clark rendered the church eminent service at this time. Elder Case preached here some in 1826. This year Rev. T. B. Robinson received a license from this church to preach Christ to perishing sinners, and to feed his lambs.

In 1833, Rev. A. Bedel became pastor. He labored five years with the church, and saw the displays of divine grace among the people in 1836 and '37. Rev. E. Coy, succeeded Eld. B. and preached one year, 1838. The next pastor was Rev. A. M. Piper, 1840. Rev. Rufus Chase was with them from 1841 to 1843. Their present number is one hundred and twenty-eight members. This church has had some peculiar trials. Their place of worship was a schoolhouse for many years. At length opposition awoke among the Universalists. Through their influence the district voted that 'no religious meetings should be held in their house.' The Baptists, from necessity, provided for themselves a place of worship in 1837.*

Guilford. In Guilford, in 1806, was commenced one of the first settlements on the Piscataquis river. The surrounding country was a dense forest, with here and there a small opening. In 1808, Robert Herring, a member of the church in New Gloucester, became a resident. About this time there was some revival in Sangerville,† and several in Guilford were converted by its influence. Mr. Herring now opened an evening meeting for prayer in his own house, and here commenced the first public religious exercises in town. During the progress of these meetings, a singular and interesting incident occurred. It is related

*Rev. A. M. Piper's Com. Eld. Case's Jour. and Min. B. A. †See his. of that Ch.

that 'on one evening the burden of each prayer was, O Lord, send us one to break unto us the bread of life.' Before the meeting closed, a stranger entered, and to their joyful surprise, this stranger was Rev. John Dagget, of Greene, who came as a missionary among them. By his presence and preaching, these humble disciples were comforted and encouraged.

Others from New Gloucester soon became residents here. This induced Rev. R. Low, who had been a former pastor of the church in New Gloucester, to visit this settlement. He continued his visits several years. And by emigrations and conversions, he found that the resident Baptists in town had increased to a sufficient number to constitute a church. On the 7th of Jan. 1813, he embodied fourteen persons in that relation, and R. Herring was made its worthy deacon. There was no opposition here to the Baptists. This church was blessed with a moderate prosperity, having not much preaching till 1816. This year Rev. Thomas Macomber was elected pastor. He entered upon the duties of the office and sustained the charge over the church for a period of nineteen years, when from a sense of duty, he resigned. He was the kind and affectionate pastor, and the church during his ministry was blessed with an addition by baptism of one hundred and eighteen.

After the resignation of Eld. M. in 1835, the church mourned their loss, but prayed to God that he would provide for them another spiritual guide. In 1836, D. E Burbank, a student of Waterville College, made them a visit, and his visit being signally blessed of God, and the earnest entreaty of the church, induced Mr. B. to be ordained pastor. Sickness, however, terminated his useful labors here, with the close of his second pastoral year. Rev. Lucius Bradford succeeded him in 1838. Rev. T. Gold-

thwait and Rev. L. Kingman, their present pastor, have successively officiated since the resignation of Mr. Bradford, 1841.

Elders Zenas Hall and Daniel Bartlett, were ordained to the work of the ministry at the call of this church. The churches in Parkman, Sangerville, Monson, and Abbot, have received members from this church to aid their prosperity. Their house of worship was built in 1832. This church is a benevolent body, and operates liberally with missionary efforts. Its present number is ninety-three.*

Waterville. Baptists and their doctrines were known at a much earlier date than the organization of the church in Waterville. Travelling and neighboring ministers had preached here, and several persons residents in town became believers in their creed. It was not however till a few months after the establishing of the Maine Literary and Theological Institution in W., that a church was embodied in the town. Thirteen persons who had united with the first church in Sidney, took their dismission in 1818, and united with seven others, then members of the Institution, in church relation, on the 27th of August in that year. The church therefore 'owes its existence' mostly to the influence of the Institution.

For several years, although blessed with an eminent ministry, many causes operated to retard an accelerated progress. The members were much scattered, their place for worship was removed about like the 'Shepherd's Tent,' and their 'communion table was spread' at all their different places for worship. Soon after the church was founded, Mrs. Prudence Farewell, of Cambridge, Mass., presented to them a beautiful set of communion furniture; the church in Salem, two dresses for baptismal occasions; and Lincoln and Edmunds of Boston, 'a pulpit bible.' Rev. Jere-

*Rev. L. Bradford's Com. and Min B. P. P. Asso.

miah Chaplin, the President of the Institution, was called to the pastoral care of the church, Sept. 16, 1818. But the church regarding themselves as feeble, and supposing that the emoluments at the Institution sufficient to furnish him with a competent living, no stipulated salary was offered him. After two years prosperity, however, they felt themselves able to do something towards the support of their pastor. Rev. S. Chapin and Rev. A. Briggs were voted by the church associate pastors, May 5, 1823; which 'arrangement continued till October 1824, when Rev. S. Chapin became sole pastor.' 'Of the persons added to the church by baptism, much historical interest is attached to the beloved Missionary Boardman, who was baptized July 16, 1820.'

In 1827, they erected their present commodious house of worship. Hitherto they had been nurtured by the Institution, but now they 'began to feel the importance of standing by themselves, and of feeding the College with the means of grace, instead of being fed by it.' And aided by the Massachusetts Baptist Convention, they settled Rev. Hervey Fitz by ordination as pastor, Oct. 7, 1829. His stay with the church, however, was short, occupying the pastoral office with them but a little more than a year; during which there was some special mercy received, and some additions made to the church. In 1831, twenty-two members were dismissed to form a church in Fairfield. This was 'an ill-advised step.' For after lingering seven years without influence or usefulness, it became extinct.

The next pastor who officiated in the church was Rev. H. K. Green, who was placed in charge by installation Oct. 5, 1831. During his stay, a period of two years, the church was enlarged by fifty-four baptisms, besides a large number by letter. He was succeeded by Rev. S. F. Smith, who began preaching with the church in the capacity of a

licentiate, Jan. 1, 1834, and was inducted into the pastoral office by ordination Feb. 12th. Mr. Smith labored here most successfully for a period of eight years. Under his ministry the church was refreshed and enlarged by two very signal and extensive revivals. The church was next favored with the able ministry of Rev. David N. Sheldon, now President of Waterville College. He entered the office of pastor in 1842, and continued to favor the church, till his call to the Presidency of the College in 1843. Another very extensive and rich harvest was gathered during his ministry. This church has been a home for many of the members of the College, which will account for the large number added by letter. And from its connection with the College, that institution being located in its very bosom, it has been favored with gifts and religious opportunities, unenjoyed by any other church in the State. It has therefore been regarded as occupying a most important position in the denomination in the State. Ministers who have once held membership in this body, are now laboring in three quarters of the globe. The church is now a large, benevolent, and influential body, of two hundred and fifty-seven members.*

Parkman. The first Baptists in (North No. 5) Parkman were emigrants from Greene, who gained a settlement there between the years 1810 and 1817. In 1813, they united with the church in Guilford, where, notwithstanding the distance and no roads, they attended conferences and other religious meetings. Soon, however, Wm. Cole, Peter Cummings and Joshua Coburn, the more influential among them, commenced holding meetings in their own settlement. Missionaries, Elders T. Macomber and Zenas Hall, aided these brethren occasionally, in their pious endeavors.

*The history of this church is gathered from a sketch in the Min. of K.A. 1838, and subsequent copies of Min. of K. A.

In 1818, the Lord sent his reviving and renewing influences among them, and souls were converted; and on the 29th of August, a church of sixteen members was organized; P. Cummings and J. Coburn were chosen deacons.

The church became strongly attached to Mr. Hall, and extended a call to him to become their pastor. This call was heard, and on the 14th of Jan. 1819, he was ordained, and has been the faithful and affectionate pastor from that time to the present; and it would seem that his usefulness has increased with his age. Eld. Hall has received for salary from $70 to $100 per annum, besides a title to 200 acres of ministerial land, voted him by the town, he being the first settled minister. Receiving therefore a comfortable support, he has devoted his energies to the cause of God. His extra parochial labors, have been many and arduous. The surrounding settlements here felt the influence of both the pastor and church in P. The church in Cambridge, Dexter, and Blanchard, owe their existence mostly to efforts made by the Baptists in P. Dec. 20, 1831, heir present house of worship was dedicated, in connexion with a quarterly meeting. At that meeting God commenced a gracious revival, which proved a rich blessing to the church. In 1839, and in 1843, seasons of special mercy were enjoyed, and the church much enlarged. Rev. Ransom Dunham and Rev. Joseph Hall, now a Free-will Baptist preacher, originated with this church. It has a present total of one hundred and ninety-nine members.*

Brighton, (called North-Hill). A small church of thirteen members was organized here in 1818; but never had much prosperity. In 1825, it had twenty-four members It was dropped from the Penobscot Association in 1832.

Canaan, (formerly Canaan Second) was organized in the south part of the town, with nineteen members, in

*Wm. Brewster, Ch. Clk. Com. Min. B. and P. and P. Asso.

1819. M. Cain, of Clinton, preached with them one quarter of the time until 1834. From 1834, Rev. Sam'l Knox preached with them a part of the time for about two years, when the church enjoyed happy seasons. From 1837 to 1842, the church was blessed with preaching by Rev. L. Packard, one fourth of the time. They are still a feeble church of forty-five members. It conferred licenses on S. Cook and Nathaniel Hubbard.*

Norridgewock. This is the shire town in Somerset County; was incorporated in 1788, and by a rapid increase a small village rose on the banks of the Kennebec river. Here was gathered a small Congregational church in 1797, and from 1814, it has had the stated labors of a pastor. The Methodists also commenced in this town about the same time with the Congregationalists. These sects, occupying this field thus early have since held a commanding influence over the people.

In 1819, a Baptist church was organized of ten members. It was not till 1838 they were able to secure the labors of a stated pastor. The blessing was now enjoyed under the ministry of Rev. T. Goldthwait for the space of about four years. The next year (1842) the church was not only destitute but greatly reduced by a large dismission to constitute a second church. Deacon Jos. Pratt has been one of its principal supporters through all its existence. It has now twenty-six members only, and is destitute of a pastor †

Athens. The first settlement in this town was made about the year 1799. Soon the Methodists commenced preaching here, and were next followed by the 'Christian Band,' so called, and as a consequence the people were generally brought under the influence of Arminian doctrines. In 1819, there was some awakening in town. Pre-

*Rev. L. Packard's Com. and Min. of B. and K. A. †Min. B. and K. Ass.

vious to this, however, the churches in Cornville and Harmony, exerted some influence over the people, and gathered some members from among them. Two persons by means of the awakening in 1819, became Baptists. There were now ten Baptists in the place, and these were on the 17th of September, organized into a church. This little band went forward, forgetting the things that were behind. But like other small churches in new towns, it had but few gospel privileges for many years. Elds. E. Taylor and John Daggett, preached here occasionally. Rev. Tozier Lord also rendered the church much important aid in 1825 and '26. After this Elder Stanley of Cornville, preached one fourth of the time for some years, which was to the church a period of comfort and prosperity. Under the ministry of Elder N. Copeland, in 1834, the church was revived and cheered by additions. They have since been aided by Rev. R. Jones, Rev. C. Taylor and others. They have a total of fifty-six members. They are much indebted to their pious and active deacons, E. Cole and E. Cunningham.*

Gardiner, Second Church. This church was organized in 1820, with fifteen members. They were a feeble band, not able to sustain a pastor, or build a house of worship. They have forty members.

Strong. The Methodists commenced in Strong as early as 1805, and a small Congregational church was gathered here in 1810, but for several years made but little progress. A Baptist church of twelve members was organized here in 1820. From 1822 to 1826, Rev. Samuel Knox acted as their pastor. In 1834, as the result of a union protracted meeting, twenty-two were added by baptism. From 1835 to 1838, Rev. Wm. Wyman preached

*Zion's Adv. Feb. 1835—Min. B. and P. Asso. and Eld. R. Jones' Com.

to them one-fourth of the time. It is now a feeble and destitute church of twenty-eight members.*

Chesterville. Congregationalists commenced ministerial efforts here as early as 1789, and 1796 'the church in Chesterville,' (including all the members of that faith in Chesterville and Farmington) was organized. Rev. Jotham Sewall was an original member. This church has ever had the lead in religious influence, and has prospered more than any other sect in town. Previous to 1805 the Methodists began and have maintained some influence.

With the increase of population several Baptists from the church in Fayette became residents in this town. In 1820, twenty members dismissed from the church in F. were constituted into a church in Chesterville. This church, although assisted by the ability of its worthy deacon, William Bradbury, many years, and by the faithful preaching of Elder Samuel Dinsmore, Elder Boardman, Elder Wyman, and a few others, was never enlarged, except by a small increase during the first years of its existence. The church commenced a sad declension about the year 1831, and in 1839 its name was dropped from the denomination. In 1838 it had thirty members.†

Anson. Congregationalists and Methodists commenced in Anson also before the Baptists. The former gathered a church in 1804, which has prospered; the latter established a circuit in 1809. The increase of Baptists, at first, was mostly by emmigration. Some, however, became such by occasional Baptist influence in town. It was not till 1820 that a church was gathered, and then consisted of eighteen members only. In 1823, Rev. Francis Powers became a member and preached about one-fourth of the time till 1838. This was a period of some prosperity. Mr. J. A. Badger, a licentiate, and some other neighbor-

*Min. B. and K. Asso. †Min. B. and K. Asso.

ing ministers since have bestowed considerable labor upon the church, but latterly its prospects and influence have diminished. It has never been cheered or enlarged by a revival, but has, on the contrary, had to endure many severe trials. It is now a destitute church of thirty-two members.*

Bowdoinham, Second Church. This church is the offspring of the first church, and although the old stalk has decayed and fallen, the branch lives and flourishes. It was organized Dec. 1820, with twenty-seven members, and is situated in the pleasant village of that town. Rev. Daniel Piersons was then elected pastor, and served the church about six years in the office, and still remains a worthy member. Since his resignation the church has enjoyed preaching at stated times, by Elders R. Milner about two years, John Butler, E. W. Cressy, W. T. Sargent, and William O. Grant. [Wm. Bailey is now their pastor, 1845.] In 1837 the church and society was accommodated with a new and convenient house of worship, built principally by Wm. Purington, one of its worthy members. The first and only revival in this community of Baptists was in 1840, under the labors of Mr. Cressy, by which the church was considerably enlarged. It is now a flourishing church, and is exerting a healthful influence over the village. It has sixty-nine members.†

East Dixfield, (formerly 'Dixfield.') The Congregationalists formed a church of ten members in town in 1806, and in 1820, it had increased to about twenty.‡

A Baptist church was organized in Sept. 1817, and soon after Nathan Mayhew was ordained pastor. The church consisted of thirty-three members. In 1819 it was enlarged by another revival. But it was soon after left destitute, the members were scattered, and the church lost

*Min. B. & K. As. †Cyrus Gardiner's Com. ‡Green. Eccl. his. p. 192.

its way in the wilderness of sin. Some, however, of these strayed ones were afterwards brought back and enclosed in a new fold. In April, 1831, a new church of twelve members was constituted, and called 'East Dixfield.' Since 1837, this church has been blest with the ministry of Eld. Mayhew, one half the time. It is still a feeble band of but twenty-eight members.*

Ripley, (now Cambridge.) In the winter of 1808, Rev. Thomas Macomber, while performing a mission under the direction of the Maine Missionary Society, passed through No. 5, (now Ripley.) It then contained but two or three families, and in different openings. He called at the house of Mr. Jacob Hale, to tarry for the night. They were favorable to religion, and desired Mr. M. to preach that evening. Notice was given to a family four miles distant, which was their nearest neighbor, and Mrs. Hale said this was the 'first sermon she had heard for six years.'† In 1809 Rev. H. Kendall passed through the place, and called on Mr. Hale. Eld. K. says, 'there were two pious females in town, who lived a mile apart, and a swamp between them, in the centre of which these females met occasionally for prayer.' About two years after, Mr. K. visited the settlement again, and baptized Mr. Hale and his wife, who were the first baptized in Ripley.‡

In 1822, this place was visited by Eld. Case, during a voluntary mission. Mr. C. says, 'the new settlement resounded with the praises of God.' There was a revival, the fruits of the efforts of a pious school teacher. 'Fourteen had been baptized.' Before Mr. C. left, a church was organized, and Jacob Hatch ordained pastor.§ For three years, during Mr. H's ministry, the church increased gradually. In 1828, Dea. Forest Hatch was ordained pastor.

*A. Fletcher's Com. B. A. †Me. Bap. Reg. 1808. ‡Eld. Kendall's Jour. §Eld Case's Jour.

A pleasing success attended his ministry, till it was terminated by death, May 3d, 1834. His last labor was to baptize twenty-two persons, among whom were his sister, his daughter, and aged father. He was much lamented by the church.

The church now takes the name of Cambridge, and is aided in its progress by its worthy deacon, D. King. After being destitute about three years, they settled Rev. R. S. Mitchell; but his stay was short, and the church remained in a low state. Since 1841, they have received a portion of the labors of Rev. A. Clarke, to their comfort and prosperity. They number seventy-three members. This church has had many trials, but under God it has triumphed.*

Corinna. A Baptist church was constituted here in Sept. 1822. The original members, ten in number, were mostly from the Baptist churches in Livermore. But a week or two previous to their organization, Eld. Case visited them. He found them holding regular meetings for worship, and by his advice, they at once proceeded to an embodiment.† They were favored with occasional preaching by Elders J. Martin and J. Hatch. Mr. B. P. Winchester preached to them in 1828, and in 1829 was ordained pastor. He has since labored faithfully and constantly for the cause of God among them. This church has never been blest with an extensive revival, but has pressed on through many trials to the present, and still prospers with fifty members. Previous to the settlement of their pastor, a painful difficulty arose in the church, which divided the members; and afterwards it continued to paralyze the efforts of the pastor. Dec. 28, 1835, by means of the faithful and prayerful labors of a council, and the blessing of God, fellowship was again restored. Since that time, the church has had rest, union, and prosperity. Their places

*Min. B. Pen. and Pis. Asso. †Eld. Case's Journal.

of worship are private dwellings and school houses.* East St. Albans received members from this church.

WINTHROP. The original members of this church were dismissed from the church in Readfield, and were organized, thirty in number, June 22, 1824. A Baptist meeting-house was built in East Winthrop, in 1823, and a gracious revivals was enjoyed in the latter part of that year. Mr. Case says, 'The revival which had commenced in Readfield, spread into the eastern part of Winthrop with great power, and most of the influential in society were converted, and a large part of the lovely youth embraced the Saviour.' This revival, under the labors of Rev. Phinehas Bond, then a licentiate, continued till the winter of 1825. Says Mr. Fuller, of the church in W., Elds. O. Briggs and J. Haines, were instrumental in promoting this revival. July 11th, 1824, this church was increased by the addition of seventy-four by letter, from Readfield church. And in May 1825, Rev. John Butler was installed as pastor, which relation was continued with prosperity to the church till May 1831. In a few weeks after the close of Eld. B's labors, Eld. S. Fogg commenced preaching among them, and a pleasing revival enlarged the church. From this time till 1836, the church was supplied, mostly by Elders Fogg and R. Low. There was some revival in the spring of 1835, and a number of the youth were converted. The writer of these lines, then a student in Newton Institution, preached a few weeks with the church at that time.

From 1836 to 1839, Rev. J. Ingraham was their successful pastor. He was succeeded by Rev. D. E Burbank, who entered upon his public work among them Sept. 1839. His ministry was sanctified to the good of both the church and society. But his labor with them was short. He died in Winthrop, Oct. 1840, in a triumphal view of his final

*Rev. B. P. Winchester, and Min. B. Pen. and Pis. Asso.

rest. Rev. F. Merriam, their present pastor, was immediately ordained over them. By his ministry, the church advances in usefulness and increases in numbers. This church is distinguished for its temperance and missionary spirit. It has enrolled on its records one hundred and twenty-eight members.*

Newport. A very few of the early settlers in this town were Baptists, who, like thrifty vines in a new and rich soil, were productive of much fruit. Rev. Paul Ruggles of Etna, preached occasionally to their edification and strength. In 1817 a church was embodied with only five members. In two years it increased to eighteen. From 1819 to 1822, they were destitute and had many trials, and became much scattered. In 1823 Eld. R. Coburn was received as their pastor. Mr. Coburn labored successfully with them till 1835. During his ministry this church had many seasons of refreshing. The most interesting revivals were in 1834, the fruits of a protracted meeting, which continued thirteen successive days.

In 1836 it was supplied by Rev. Wm. Oaks. In 1837 the small church of ten members in Stetson, united with this church. It is much wiser to unite strength than to weaken by division. Since this union they have been supplied one-half to three-quarters of the time by Elders Hatch, Steward, and B. D. Small. The doctrines of Miller has caused many trials in this church, yet they prosper; and now number eighty-one members. Elder D. Steward received license and ordination by this church.†

Monmouth. Rev. James Potter visited that part of Monmouth in which this church is situated in 1783. He says 'the people generally attended meeting and gave good attention to the word. They were free to converse, but disposed to cavil. And I discovered no fruit in this place

*Church Records. †Peleg Whiting, Ch. Clk. and Min. B. and P. Asso.

to my satisfaction.' Although from the days of Potter, preachers have passed and repassed through the town and preached on their way; and although a church in the north-east part of the town had once existed, yet there were not a sufficient number of Baptists found in town after the fall of the old church, to render it expedient to organize, till 1827, when this, the first church in Monmouth, was constituted. Even then the number was fifteen only. They prospered, and in 1828 they erected their house of worship. From this time to 1837, they secured preaching about three-quarters of the time and received an annual increase. In 1836 Rev. S. Hinkley was ordained as an evangelist, and in 1837 they enjoyed a precious revival by means of the special efforts of Rev. J. Butler. This year they had stated preaching by Elders J. Ridley and Wm. Day, who preached alternately one-half of the time each. In 1838 Mr. Ridley became pastor, whose useful labors were continued till 1842. In 1843 another revival was experienced, and their present pastor, Cyrus Case, was ordained. Truly the Lord has done great things for this body of Baptists. The church has increased from fifteen to one hundred and ten members.*

Norridgewock, Second Church. This church was organized in 1828, with eighteen members. But opposing influences at once checked its progress, and for want of strength and aid, it faded and was lost to the denomination in 1831, with twenty members.†

Madison. This church united with Bowdoinham Association in 1828, but of its particular history we have obtained but little information. It then had thirteen members, with Charles and Isaac Morse deacons, the latter of whom received license to preach in 1834. He was beneficial to the church. Rev. Mr. Stanley preached here

*Zion's Advocate, Dec. 7, 1837, and B. A. †Min. B. A.

occasionally in 1835, and a pleasing revival added about a dozen to the church, Oct. 1835. Mr. Morse was ordained and preached a part of the time in 1836. Elder Cain supplied them some in 1838, and Wm. Wilbur was licensed to preach. He also was useful in the church. Since that time it appears that the church has passed through many trials, had but few privileges, and enjoyed but little prosperity. It is still a feeble church of twenty-eight members.*

Hallowell, Second Church. This small church is situated in the north-west corner of Hallowell, and centers in the village, 'Cross-Roads.' Several members of the church in Readfield residing at and near this village, feeling that it would be for their convenience to be united in a church capacity, were by their request dismissed from that church and embodied as they desired in Dec. 1830, and numbered twenty-one members. But time has shown that what was for their convenience was not for the extension of the Baptist interest.

Although able to erect for their accommodation a small house of worship, and favored with the ministry of Rev. Joseph Torrey, from 1830 to 1832; Rev. Allen Barrows, (ordained Sept. 23,) from 1834 to 1835; Rev. T. Goldthwait, (ordained 1838,) 1838, and Rev. J. H. Ingraham 1839, and a part of the time since, its prosperity has been but a fraction more than nothing. It is now under the censure of the first church in Hallowell, for receiving her excluded members. Considerable difficulty and trial has been occasioned already by the circumstance, and what will be the issue time must reveal. It has thirty-three members.†

Third Gardiner. This church was organized in 1834, and in Sept. it had thirty members.† Having never had

*Min. B. and K. A. †Records of Readfield Ch. and Min. B. A.
‡Rev. Mr. Piper's com.

the advantages of a pastor, or a stated place of worship, and having to endure many trials, principally occasioned by the influence of those who are not friendly to the prosperity of the Baptists, they have made but slow progress, and obtained but small increase. The church has been favored with occasional preaching by Baptist preachers in its community; and Elders Cross and Bedel have bestowed upon this church a portion of their ministry at different stated periods. The church has experienced revival seasons, by which they have been strengthened, and encouraged to perseverance. They are however a feeble band of disciples, and enjoy comparatively but few means of grace. Their present number is forty-nine.*

East Monmouth, or the Second Church in M. In 1837, a very extensive revival spread its influence from the first church over the centre of the town, and among the people in the more eastern, especially. This revival was promoted by the labors of Elders Ridley and Day, and a protracted meeting, in which Rev. J. Butler participated. To this work of the Lord this church owes its existence, and was constituted during its progress, with seven members. In Sept. this number was increased to twenty-five, and Rev. Wm. Day received the pastoral charge. The good work of the Lord continued, and in 1838 eighteen more were added to the church. Eld. Day resigned his charge in 1840, since which the church has been destitute; had no stated ministry; suffered a loss of members; but is united and steadfast; and is striving to keep the faith; having a total of thirty-seven members.†

Pittston. This was constituted of members from other churches, Dec. 1840. It is located in a pleasant and growing village on the east bank of the Kennebec river, opposite Gardiner. Aided by visiting ministers, it has made

*Min. B. A. †Min. B. A.

some progress. Recently its prospects brighten, having formed a connection with the village church in Gardiner, for the support of Rev. J. W. Lawton, as pastor. Mr. L. resides in Pittston, and the new Baptist interest is reviving around him. This church has fifteen members.*

Monmouth Centre. This church was constituted in 1842, and is situated in the centre of the town, as its name indicates. Rev. S. Hinkley is its pastor. It is a small church of only ten members.†

Second Litchfield. This church was constituted in 1843, with twenty-two members, and is increased to twenty-eight. Rev. James Ridley is their pastor.‡

Second Leeds. This church is situated in the south-east corner of Leeds. Here lived a few members belonging to the First church in town, and for their convenience they were in July 1843, organized into a separate church, and Rev. W. Foss soon became their pastor. They have increased from twenty-seven to thirty-four members.‡

CHAPTER XIV.

BOWDOINHAM ASSOCIATION FROM 1804 TO 1843.

Although this Association was much reduced by the division in 1804 ; yet the next year they were greatly encouraged by the intelligence from the churches. Extensive revivals and large additions, indicated to them that God approbated this new arrangement to promote a wider spread of gospel truth. A larger number of communicants were added to the Association than had been received in any previous year. The wants of the Maine Missionary Society received special attention, and was relieved by a contribution of $150. The circular was an appropriate address

*Zion's Adv. (1841); B. A. †Min. B. A. ‡Min. B. A.

upon '*Good Works.*' This theme is defined, and exhibits the views of the Baptists upon this subject. The writer says, 'By *doing*, we do not mean what some call 'good works,' which are done from selfish motives, to pacify a defiled conscience, or to escape future punishment; because such are no more than '*outer court*' worshippers. But by *doing*, we mean having respect to all God's commandments, an obedience, which has not self at the bottom, but proceeds from faith and love.' A correspondence was now opened with Lincoln Association.

In 1806, by means of missionary and other extra labors, four new churches had been gathered and were added to the Association. And as the vineyard was extended, God raised up laborers to cultivate it. Elders Thomas Wyman, Jacob Jewell, George Ricker and Henry Kendall, had commenced their work in this gospel field. Two hundred and thirty-five dollars were raised in the Association for the aid of Missions; but it deserves particular notice, as an interesting fact, that these servants of God did not depend wholly upon these outward means for success. Although the treasury of the Missionary Society was richly replenished, yet they felt that the blessing of God on the laborers' work was indispensable to their usefulness. It was therefore at this meeting, by a vote, recommended to the churches to observe the first day of January as a season for 'Humiliation, Fasting and Prayer.' That the particular objects of this movement might be properly understood, this recommendation was accompanied with instructions, *to pray*, especially 'for an increase of laborers;' 'for the pardon of the manifold provocations of the *baptized church*;' 'for the descent of the Holy Spirit upon them;' and 'that God would send down a liberal spirit upon these *baptized churches*,' &c. The day was observed, and a blessing was received.

The meeting of the Association in 1807, was rendered peculiarly interesting to the brethren, by the intelligence communicated by the Missionary Society. Success had crowned every effort of the Society, and it was liberally sustained in its operations. There was one thing of particular interest that occurred at this meeting, and deserves special notice, as it was a means of bringing out to public view the peculiar sentiments of the Baptists respecting 'manuscript preaching,' or 'reading written sermons.' Rev. Thomas Francis, of Leeds, about to fulfil the duty previously assigned to him, by preaching the introductory discourse, informed his brethren that he 'had written his sermon, and should preach from his notes.' This was rather novel, it being the first time the singular mode had been introduced; but the sermon was preached, and although it was regarded as a most able, interesting and instructive discourse, yet Mr. F. had the credit of reading only. It could not be allowed by the Baptists in those days, as preaching. Mr. Francis had only one apology to make to his brethren, which was the peculiarity of his subject and design of his discourse.* The sermon was preached from Genesis 32: 10. '*And now I am become two bands*,' and with reference to the division of the Association in 1805. The author of the sermon has since entered into 'rest,' but the sermon lives, and bears testimony to the talents, the piety, and religious worth of its author.

In 1808, the Association was cheered especially with an addition of three new churches, viz: Freeport, Perjepscot, (now Danville), and second Lisbon, (now first in Webster); and had the privilege of extending a joyous welcome to Rev. Messrs. Silas Stearns, Ebenezer Bray, Josiah Converse, and John Dagget, to a participation in the labors peculiar to the ministry in this new and extensive field.

*Rev. Thomas Francis' com.

There were, this year, several very extensive and glorious revivals within the limits of the Association, the intelligence from which gave new impulse and vigor to their faith. The circular was by Dr. Green, of North Yarmouth, and we should think that was a timely and well adapted address to the wants of the churches. It was doctrinal, and on the 'Atonement.' The Dr. was very successful in this effort. After giving a true definition of the term, he very happily and very clearly explains and illustrates the 'Nature,' the 'Extent,' and the 'Uses' of the doctrine. Something of this kind of preaching was much needed at that time. Much was said among the churches upon '*General*' and '*Particular*' Atonement; and no man in the denomination at that time, was more able and sufficient to arrest all controversy among the churches, enlighten the brethren, and create among them a uniformity of sentiment upon this important doctrine, than was Dr. Green. Some tell us, but we profess not to aver the truth of the saying, that with Dr. Green commenced a change in the Baptist faith—from '*hyper*-Calvinistic,' to a '*moderate* Calvinistic'—and some say, from 'Antinomianism' to 'Arminianism;' and thus the Baptists have travelled from one extreme of heterodoxy to another. But the truth seems to be, that the Baptists have always aimed to be in the truth as it is in Jesus, uniting in their creed ,as the great cardinal doctrines, 'Grace,' and 'Means'—'Faith' and 'Good Works.'

The anniversary season in 1809 was refreshed by the intelligence of extensive revivals, some of which had appeared in the new settlements, as fruits of missionary labors, and several new churches had been gathered in distant places, to make glad the wilderness. Missionaries had explored the northern parts of the State, and particularly the country about the Penobscot and Piscataquis rivers. Elders Case, Macomber, Francis, Kendall, Gould and

Bisbee, were engaged in these itinerant efforts. The churches, Cornville, Harmony, Piscataquis, (now Sangerville) from Somerset County, and Denmark, from Oxford, were received at this meeting. The Association having again become large, occupying the entire settled parts of Kennebec, Cumberland, Oxford and Somerset Counties, and a part of Lincoln and Penobscot, a proposition to make a second division was now made. But the subject was referred to the next anniversary for an expression of all the churches.

The session in 1810, says the clerk, was 'attended with fresh tokens of the divine presence.' The churches during the year had experienced unusual mercy, and the destitute had been made glad by the presence of their missionaries. A missionary sermon was now preached by Rev. Mr. Blood, after which it is said, 'the people contributed with warm and liberal hearts.' The Association was enlarged by the reception of the following churches: Bridgton, Monmouth, Hartford, Palmyra and Million Acres, and Elders Joseph Dinslow, James Garcelon and Elisha Robbins, had become members of this body.

The subject of dividing the Association came up for decision. For the 'convenience of the churches and the extension of the cause of God,' it voted to divide, making the Androscoggin river and the line between the counties of Oxford and Somerset the line of separation, leaving it optional with those churches along that line, to unite with which body they pleased.

Besides the usual business, the subject of establishing an Institution in the State for the promotion of literary and theological knowledge, was introduced for consideration. The subject had for a considerable time occupied the attention of many of the Baptist ministers. All however that was done at this meeting, was the appointment of a

committee to confer with the Lincoln Association on the subject, and an appeal to the churches calling their attention especially to it.*

At the 25th anniversary of the Bowdoinham Association in 1811, twenty-seven churches and eighteen ordained ministers were represented as composing the body. There was nothing especially interesting in the intelligence received, and nothing worthy of particular note transacted in the course of business excepting the appointment of a committee to unite with others whom the Lincoln and Cumberland Association may select, to petition the Legislature for the incorporation of the contemplated Literary and Theological Institution. The number of ministers were increased by the introduction of Elders James Pierce and Samuel Smith. One church only was added at this meeting.

An encouraging prosperity was reported from most of the churches in 1814, and several revivals. Some of the churches, however, were passing through some unpleasant trials. The subject of Foreign Missions was now introduced to the attention of the Association, by the reading of a letter from Rev. Luther Rice. The subject received a cordial welcome. That missionary spirit which had characterized the movements of the Baptists from the first, was now enlisted in favor of Foreign exertion, and the Association recommended that the churches take quarterly collections for the pious purpose. In view of a general decline of the religious feelings in the churches, they were invited to spend a season in prayer each day, particularly for a revival of the work of the Holy Spirit. It appears that during the winter of this year, a most sweeping epidemic had prevailed among the inhabitants within the limits of this body; to which we find in the circular the following striking allusion—'the day of our visitation is

*Min. B. A. 1810.

come.' 'The Most High hath a controversy with us: an by *pestilence* and sword, is He pleading his righteous cause: and though the *slain* of the Lord have been *many*, yet is not his anger turned away.' It was stated by physicians that six hundred persons died in the County of Kennebec during the progress of this calamity.

In 1815, the intelligence from the churches was refreshing. From the town of Bowdoin, more than one hundred and sixty converts were reported. Other places also had been watered with plenteous showers. At this session, two interesting questions were proposed to the Association for their decision. First, 'Is it agreeable to Apostolic order, and for the peace, harmony, and union of churches, for one church to receive a member who is excluded from another church of the same faith and order, until it is made evident that the church excluding, is corrupt in discipline, and struck out of the fellowship of the associated body?' To answer this inquiry, the Association voted concurrence with Cumberland Association, that, 'Each church is independent with respect to discipline;' and that 'an association of churches have no power to abrogate the censures of an individual church; and therefore all questions and difficulties between churches and excluded members, are to be decided by councils of ministers and churches appointed by the consent of parties; and therefore a second church may receive an excluded member by the advice of a council so called, if the church excluding refuses to receive such a member at the advice of such council.'

The second question asks, 'Is it gospel, that a private brother assist in the ordaining of an Elder,' &c. In answering this question, it was voted, 'The ordaining of an Elder, or setting apart of one to the work of the gospel ministry, is a transaction so *solemn* in its *nature*, and so *important* in its *consequences*, that it would be highly improper for a church

belonging to this Association, to proceed in the business, without the concurrence of a suitable number of sister churches, furnished with Elders, *whom*, among other things, have received the solemn charge, 'Lay hands suddenly on no man.'' This answer is somewhat indefinite. But the usual manner among the Baptists has been, to examine candidates by councils from churches composed of members and ministers, and assign the ceremonies of ordination to the Elders.

In 1816, there was a question of some interest to the Baptists, proposed for the consideration and decision of the Association. It was this : 'Is that person's baptism valid that has been administered by an Elder, not agreed with us in the subject and mode of baptism ?' The question was referred to a select committee, who reported in the affirmative. Doubts were entertained by some, of the correctness of the report, and the subject was recommitted, and the committee was enlarged with instructions to report at the next anniversary. Again they reported in the affirmative, but as the Baptists were not united in opinion, the subject was indefinitely postponed Two churches, Gardiner and Guilford : and four Elders, Josiah Houghton, Joseph Blaisdell, Wm. Oaks, and Samuel Wheeler, were received into the Association.

In 1817, the Association was refreshed by revival intelligence from the churches. Eight had been blessed with numerous additions ; and no particular trials were disturbing the peace of any of the churches. The circular letter, prepared by Elder Boardman, was a most important document. It had for its theme, 'Qualifications for Church Membership.' The following three are particularly noticed : '1. A scriptural or christian experience.' '2. Correct doctrinal views,' (including the plan of salvation, ordinances and church polity). '3. A sober, regular outward deportment, and godly conversation.'

The revivals of 1817 continued, and were increased in 1818. Measures were devised at this meeting to raise funds to aid the operations of the Theological and Literary Institution at Waterville. The Baptists felt a deep interest in this infant school, and commendable efforts were made by the churches to sustain it. Rev. Jeremiah Chaplin was the Principal, whose character and influence added to the respectability of the Institution.

From the interest felt in the institution at Waterville, the Association in 1819 recommended to the churches to contribute liberally toward the erection of a building for its accommodation. The spirit of missions was kept alive, and an appeal was made to the Baptists to enlarge their offerings for those objects. The circular by Rev. Dr. Chapin, was upon the nice doctrine of christian fellowship. In his usual style, the doctrine in its *nature* and blesed *influences*, were lucidly illustrated.

With 1820, commenced a period of general declension, both in religious feeling and action. There had been but little progress by the churches. The liberality and direct missionary effort had been less than in any previous year. This sad state of things was deeply mourned by the Association. The following question was proposed by the church in New Sharon: 'If a minister be regularly introduced, ordained, and settled as the pastor of a church, and afterwards removed and recommended to another church, and voted as their pastor, and he consents to be their pastor, is *installation* necessary, to give him all the powers and qualifications of a regularly settled minister of the gospel?' The subject was placed in the hands of a committee, and referred to the next anniversary.

At the next meeting, 1821, the following report was made by the committee, and adopted as the sense of the Association: 'That a regular ordained minister (so long as his

character remains unimpeached,) being invited to the pastoral office of a particular church, becomes their minister and pastor as soon as a mutual agreement is entered into by the parties. An *installation* is by no means necessary, but by virtue of his ordination and pastoral office he is clothed with all the authority of a minister of the gospel.' Another of some interest was proposed at this session by the church in Greene. 'Is it the duty of a church to ordain their deacons?' This question was referred to a committee with instructions to report at the next meeting.

At the Association in 1822, the committee were not prepared to report a decision, but enlarged the subject by substituting the following questions: *first*, 'What officers are necessary to the complete organization of a gospel church? *Second*, What are their duties, qualifications and powers? *Third*, in what manner ought they to be inducted into their respective offices?' The subject was then recommitted and referred. The subject of dividing the Association was also referred.

In 1823, the prospects of the churches were more encouraging; and with a revival spirit, a missionary zeal awoke afresh, indicated by a greater liberality. The subject of 'ordaining deacons,' was now called up. The committee reported, but the report was rejected, and the subject dropped. The Association knowing that the ministers of Christ in the State, generally toiled vigilantly in his cause, and receiving but small salaries, were obliged to suffer many privations and inconveniences, voted 'to petition the Legislature to exempt the ministers in the State from taxation.' They felt that this would afford them some relief.

The hopes of the preceding year were realized in 1824. The circular prepared by Dr. Chapin, and adopted by the Association, was a full and satisfactory answer to the

question proposed by the committee in 1822, respecting the ordaining of deacons. The writer says: 'it appears to be scriptural to ordain them in the same manner as Elders.' This *manner*, he describes thus, 'by fasting, by prayer, and by the imposition of the hands of the Presbytery.' A spirit of 'working' was again alive in the Association, and measures were now adopted to ascertain how many and what families within its limits were destitute of the *Bible*, with the design of having them supplied.

In 1825, to the question from the church in Chesterville, 'Is it proper to give the title *Reverend*, to ministers of the gospel?' the following answer was given, that 'ministers in the New Testament are called *Elders*.' And on the question from New Sharon, 'How are our brethren in the ministry to be treated?' it was voted: 'We are not to proceed upon the principle of *partiality*, but exert ourselves on all occasions to promote the gifts of the brethren.'

As a large number of churches now (1825,) existed in the County of Penobscot, it was deemed expedient that they should be organized into an Association. Nine churches situated east of Kennebec river, were therefore this year dismissed from the Bowdoinham Association to aid that organization. This is the third division made in this body.

Revivals in 1826 and '27, nearly restored the former number of this body previous to the dismission of nine churches to constitute the Penobscot Association.

Among the items of business in 1828, were resolutions recommending to the churches 'Sabbath Schools and Bible classes,' and 'to patronize Zion's Advocate, a new paper about to be established at Portland.' Also, '*entire abstinence*' from spirituous liquors was urged upon the whole Baptist community.

In 1829 the Association became again too large for convenience. A division, therefore, was expedient, and twenty-

one churches were dismissed to form the Kennebec Association. On a question from the church in Fayette, relating to the support of the ministry, the sense of the Association was expressed by the following vote :—' That in order to sustain the ministry acceptably with God, and profitably to the people, the Elders should give themselves wholly to the work ;—that the churches adopt that method which may be most suitable to their circumstances, to afford them a competent support ;—that in cases in which churches are unable singly to furnish such support, two or more should unite ;—and the labors of the Elder be proportioned with them according to the means of support which each may impart.' On the query from Hallowell, respecting the dismission of members, the following rule was submitted by Elder Boardman, and voted by the Association as a proper regulation for the churches : ' Let it be understood that all our churches, upon the reception of members by letter, are indispensably bound to make an early return to the churches by which they are recommended, and such members as do not unite with the church to which they are recommended, are by the church to which they belong to be called to discipline for such neglect.'

Darkness and lukewarmness had now long characterized most of the churches. Yet the Association, in its reduced capacity, came together in 1830 to be refreshed by intelligence that the ' Laodicean spirit' was departing from them, and that God was blessing them with the reviving influences of his Spirit. More missionary zeal was now manifested. The Association was enlarged by numerous additions to the churches, as fruits of pleasing revivals.

To the very singular question from the First church in Gardiner, ' What shall be done with members who have withdrawn their fellowship from a Baptist church, and joined the Methodist?' this very pertinent answer was

given, by a vote of the Association : ' When a member has left the church and united with another denomination, he is to be regarded in the same light as the denomination with which he has united : and if the church desires further information, it would be proper for them to call for the advice of sister churches.'

In 1831 two resolutions, touching the removal and dismission of members were passed, as additional to the rule adopted in 1829. For these resolutions the Bowdoinham Association is indebted to the Eastern Maine, where they originated. Resolved, ' That when any member or members of either of the churches in this Association, shall remove their residence, and become located within the limits of a sister church, it shall be the duty of the church to which such member or members belong, to write immediately to the church where they reside, and such letters shall embrace a dismission of the member or members removed, an account of their standing, and a direction to the sister church to take them under her watch-care, to exhort them to their duty, and if free to receive them, to extend to them the hand of fellowship.' Resolved, ' That when any church in this Association shall have received a member by letter from a sister church, or when such member or members have been called upon as contemplated in the above resolution, without obtaining satisfaction, it shall be the duty of that church to report the same immediately to the church of which they are members.'

The anniversary in 1832 is reported to have been an unusually interesting meeting, by the lively manifestation of union and brotherly love. Much interest was felt in a question proposed by the church in Winthrop. It was founded upon the important phrase in the Baptist covenant: ' We covenant that we will cheerfully bear our equal proportion of those expenses which the church may judge

needful for the relief of the poor, the support of the ministry, and other necessary charges of the church.' The question proposed was, 'Is it agreeable to the word of God to execute the above obligation by making an assessment or tax upon the male members of the church according to their *polls* and property?' Respecting which the following answer was submitted by Rev. Daniel Merrill, and unanimously voted by the Association: 'That it is in agreement with the revealed mind of the Lord Jesus, that when any part of his property, which is in the possession of any one of his churches, is called for to promote his cause in any such church, then it is right and fit that the sum wanted should be apportioned upon all the polls and property within such church, unless the church may agree upon some other method, more pleasing to them, by which to effect the desired object.'

In 1833 great darkness and spiritual declension prevailed; but in 1834 indications that God was about to turn again their captivity, appeared. A more general interest was manifested in the cause of God and humanity; and resolutions were adopted against Slavery, and in favor of Sabbath Schools, Temperance, Education, Literary Institutions, Foreign and Domestic Missions, and Tracts. Slavery and Intemperance were regarded as great, social, moral, physical and political evils.

The Association was favored in 1835, with the presence, counsel, and preaching of Rev. J. A. Warne, from Massachusetts; Rev. E. Manning, from Nova Scotia, and Rev. T. Magee, from New Brunswick. Earnest solicitations for aid were made by Rev. Mr. Magee, in behalf of a Baptist Seminary in New Brunswick; to which the Association cheerfully responded by a liberal contribution to aid their brethren in that Province. In addition to the repetition of the resolutions passed last year, the subject of

Popery in the United States attracted the attention of the Association, and a resolution was adopted setting forth the 'danger to our civil and religious liberties arising from the prevalency of the papal religion in this country.'

The Baptists have always had much slander and abuse poured upon them because of their faith and practice as regards the communion at the Lord's table; and yet they are firm in their opinion. At this meeting the question, 'Should the churches receive persons from other denominations to their communion tables?' was discussed by Elders Warne, Manning, Butler, Fogg, Pierce and Case, and the Association voted the following important decision. '*Voted*, That the Association recommend to the churches composing this body to discountenance the practice of admitting to the communion of the church individuals who belong to other denominations; but at the same time to cherish towards them the best feelings of christian affection.' [The class of persons which it is here implied had been received to the communion of some of the churches, were such as had been immersed, yet united with other denominations.]

In 1836 the spiritual prospects of the Association began again to assume a more pleasing aspect. Several interesting revivals were enjoyed. Elders Thomas Francis and Charles Johnson, who had departed this life within the year, received an appropriate and interesting notice.

A spirit of religious enterprise was increased in 1837. Hence a more coming up 'to the help of the Lord,' was witnessed among the churches, and some cheering revivals had been experienced. Besides the transacting of the usual business, a resolution was passed approving of the formation and design of the American and Foreign Bible Society, and commending it to the prayers and liberal attention of the churches. The idea of such a society was

wholly unknown to our Baptist fathers. But circumstances extraordinary awakened the idea, and prompted the organization.

The intelligence from many of the churches in 1838 was truly encouraging to the Association. Says Elder Grant, the Secretary, 'the brethren felt they were one in name, one in design, and one in effort.'

But the revivals of '38 were suddenly succeeded by an alarming declension. In '39, not a single revival was reported. Nor was there any new church asking admission. A respectful notice was taken of Elders Cole and Garcelon, who had been removed by death within this Associational year.

The dark cloud which veiled the beauty and chilled the ardour of the Baptists in 1839, disappeared in 1840. The Sun of Righteousness shone forth with heavenly radiance, shed down his quickening beams, and made his people sit together in heavenly places. These were *primitive days* to these churches. Four hundred and thirty-five were added to the Association during the year, as the direct fruits of extensive revivals. This was therefore a season for joy and thankfulness. But in the midst of this joyous festival, a circumstance occurred which awakened in the minds, especially of the fathers, solemn and painful emotions. The Bowdoinham church, the first, the oldest church in this part of the State, was now dropped from the Association on account of its non-fellowship with the body. It became Antinomian, and opposed the operations of the denomination to promote the general objects of christianity.

The scene is again changed in 1841. The plentiful harvest was gathered, and a cold, winter season was rapidly closing in upon the churches. There were but few additions to the Association this year, and these appear to be the

gleanings only of the last year's vintage. Several resolutions were passed, and much important business relating to the general interests of the denomination was transacted. The second church in Hallowell received the unanimous censure of the brethren for receiving into their fellowship members excluded from the first church in that town.

Some mercy drops descended in 1842 to refresh the thirsty heritage, and to give new life and vigor to the almost withered vines. Another of the fathers, Elder Oliver Billings, had fallen asleep, the intelligence of whose death called forth an appropriate expression of sympathy and respect. It was felt on this occasion that the Sabbath School institution was too generally neglected, and the subject was earnestly pressed upon the consideration of the churches.

In 1843, on this fifty-seventh anniversary season of the Association, the usual list of resolutions were dispensed with, and the churches were exhorted 'to labor more untiringly to promote every branch of benevolence, as God shall give us ability and afford us opportunity.'

The churches, second Litchfield and second Leeds were received at this meeting, and the general prospects of this ancient body of Baptists were encouraging. It numbered thirty-one churches, thirty-three ordained ministers, five licentiates, and two thousand three and thirty-one communicants. It is the parent of Lincoln, Cumberland and Kennebec Associations. Also, of a large number of the churches which compose the Waldo, Penobscot, Piscataquis and Oxford, were once members of this body. It is a very influential body of Baptists, whose progress is onward. New churches are almost annually arising in the midst of these old ones, as new shoots from the older vines.

BOWDOINHAM ASSOCIATION...TABULAR VIEW.

ORGANIZED 1788. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Excluded.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
1st Bowdoin,	1788	38	301	8	12	130	120	63		21		359	25
Lewiston,	1792	55	232	15	4	93	78	41		47		303	42
Readfield,	1792	20	363	35	5	241	39	69				420	71
Fayette,	1792	23	121	37	6	129	74	63		53		437	147
Greene.	1793	27	432	36	11	158	101	68		13		495	166
Wayne,	1794	11	143	34	1	58	21	25	1	16		138	60
2d Webster (reorg. in 1836)	1794	20	198	21	10	99	44	26		10		252	43
1st Litchfield,	1798	14	351	21	3	107	99	74	14	44		336	96
Wales,	1799	12	233	28	7	92	35	36				236	79
Jay,	1799	14	324	28	21	74	143	38		39		370	98
Leeds,	1800	16	235	47	5	89	65	35	1			292	107
2d Bowdoin,	1805	25	309	31	10	158	73	43			16	367	120
1st Hallowell,	1807	29	279	100	12	83	65	45	13	24		403	180
1st Webster.	1808	15	110	19	9	36	25	19		19		143	52
3d Livermore,	1812	37	128	35	8	76	51	23			12	200	70
Topsham.	1815	8	345	54	7	125	46	26		2		407	214
1st Gardiner,	1815	16	146	28	8	83	26	14			3	196	128
2d Gardiner.	1820	15	40	16	1	15	5	12			2	71	40
East Dixfield,	1831	12	21	10			6	3		6		43	28
Bowdoinham Vil.	1820	27	68	25	3	14	11	18		11		120	69
Winthrop.	1824	30	114	106	3	52	30	22		8		250	128
1st Monmouth,	1827	15	115	24		30	10	4				151	110
2d Hallowell,	1830	21	8	14		8		3			1	43	33
3d Gardiner,	1834	30	40	9	4	18	14	3			1	79	49
So. Ch. Bowdoin,	1836	22	5	7		2	2	2				34	28
Richmond,	1834	8	56	18		12	11	7				75	45
East Monmouth,	1837	7	39	6		4		4				45	37
Pittston,	1840	15		1					1			16	15
2d Litchfield,	1843	22	5	1								28	28
Monmouth Centre,	1842	9	1									10	10
2d Leeds,	1843	27	5	2								34	34
		468	4067	992	150	2061	1147	792	80	323	35	6514	2354

BOWDOIN SOUTH CHURCH. It was constituted in July 1836, and in Sept. had twenty-two members. It is the privilege of this church to claim a standing on 'Baptist ground;' their meeting-house being located on the parcel of land, once occupied by Eld. Potter; yet they have never had much preaching or much prosperity. In 1843, their number was forty-eight.

CHAPTER XV.

CHURCHES IN LINCOLN ASSOCIATION.

Histories of its sixteen original Churches have been given, Thomaston, p. 95; Vassalboro', p. 109; Ballstown, p. 114; Miscongus Isle, p. 135; St. George, p. 186; Nobleboro', 139; Hope, p. 145; Harlem, p. 150. Woolwich, p. 165; Medumcook, p. 166; Warren, p. 168; Fairfax, p. 176; Mt. Ephraim, p. 177; Islesboro', p. 188; Vinalhaven, p. 189; Bowdoinham, p. 93.

Palermo and Beaver Hill; First Sedgwick; Unity, now Knox; Columbia; First Bluehill; Northport, a temporary Church; First Montville; Carmel; Surry; First Jefferson; Second Jefferson; Matinicus; Deer Island; Stetson, a temporary Church; Camden, First and Second Church; Union, first ealled Second Hope; Second Palermo; First Belfast; Dixmont; Cherryfield; Steuben; First Trenton; Sullivan; Charleston; Belmont; Castine; Freedom; Second Montville; Isle au Haut; Second Thomaston; Second Sedgwick; Brooksville; Second Brooksville; Mount Desert; Monroe; Appleton; Second St George; Eden; Prospect; Second Nobleboro'; Bangor; Windsor; New Castle and Alna; Waldo; Dover; Wiscasset; Corinth; Waldoboro'; Atkinson and Milton; Third Jefferson; Searsmont; Third Whitefield; North Whitefield; Richmond; Patricktown Plantation; Washington; Third Nobleboro'; First West Thomaston; Damariscotta Mills; Cushing; Third Camden; Third St. George.

Palermo and Beaver-Hill. A church was constituted as early as 1805, composed of members residing in the north part of Palermo, and in a settlement called 'Beaver-Hill,' now 'Freedom.' Baptists had been multiplying in places contiguous for several years. Among them were several ministers raised up to go forth into the new settlements, to evangelize the growing population. Rev. Nathaniel Robinson, from Meredith, N. H., became their pastor soon after they were organized. He labored successfully in this field, till he removed to Cherryfield, in 1810. Its next pastor, Elder Jesse Martin, officiated with zeal and profit, from 1813 to 1817. He left to benefit another people with his vigilant labors. This church was next honored with the ministry and pastoral attentions of Elder Stephen Dexter, from 1820, two years, and was blessed with some revival and increase. Elder William Bowler, their present pastor, has been useful in the church at different

periods—from 1825 to 1832, and from 1841 to the present. Rev. I. S. Smith was their teacher and guide from 1837 to 1840, and by his ministry God made some additions to their numbers. This church has, however, never been blessed with extensive revivals, nor with more than a small net annual increase. Their prosperity has sometimes been retarded by want of harmony among the members. Yet it has yielded two branches, the second church in Palermo and one in Freedom.* Their present number is forty-six.

SEDGWICK FIRST CHURCH. In 1793 a Congregational church of twenty-two members was constituted in Sedgwick. The same year, Rev. Daniel Merrill, who had been preaching two years as the town's minister, and who was the founder of this church, was ordained its pastor.† Under the indefatigable exertions of this zealous working man of God, this church prospered several years, and being blessed of God with several special and wide spreading revivals, its numerical strength, at the beginning of 1805, was greater than that of any other community of disciples in the State. It had a total of one hundred and eighty-nine members. A large number of these disciples, with Mr. Merrill their leader, renounced Pedo-baptism, and became Baptists, and on the 14th of May, 1805, were regularly constituted into a church of Christ upon the New Testament platform, and Elder Merrill, by the same council, and on the same day, was recognized by ordination as the pastor.‡

This singular change, as might be expected, awakened excitement and produced a variety of feelings and remarks in the community. The Baptists rejoiced, not as worldly victors, but in this glorious triumph of gos-

*Min. L. and W. A. †Green. Eccl. his. p. 160. ‡Ch. Rec. cit. D. Nutter.

pel truth over human tradition; and the Congregationalists mourned the misfortune of their hitherto beloved Merrill, and of his church. As regards the causes of this change, much has been written, and much more has been said. Some supposed that it was owing to a lax discipline; some, to the influence of Baptist preachers who were permitted to visit and preach among the people; and others, to both these circumstances combined. But facts show that such suppositions were but ill-founded conjectures.

There was great caution, wisdom and firmness maintained by Mr. Merrill in the discipline of that church. The first signs of disease engaged his most prompt endeavors to effect a cure. Nor was he less vigilant to remove any dissatisfaction which he might discover in any mind as regarded that peculiarity of his faith, "Pedo-baptism." To illustrate the attachment of Mr. Merrill to his own peculiar views, and the anxiety he felt for any of his flock who might be inquiring in a different direction, we shall here introduce some circumstances which are regarded as among the preliminaries to this change.

Mr. R. Allen, one of the first converts under the ministry of Mr. Merrill, 'never felt satisfied with *infant sprinkling*.' Mr. Merrill was informed of the dissatisfaction of Mr. Allen; whereupon he had several conversations with him, in which he labored earnestly to convince him of 'its importance and Divine authority.' It however remained still to Mr. Allen an unmeaning and an unscriptural practice. The contagion, as it was viewed, began to send its influence over other minds. Deacon S. Herrick, Mr. Amos Allen and others, soon revealed their dissenting feelings. Mr. Merrill was at this time diligent to arrest the schismatic spirit. Yet the

number opposed to infant sprinkling rapidly increased, so that a separation in the church was feared. To prevent this, the very singular expedient was adopted, of so altering their Confession of Faith, as to make their dissenting views no valid objection to communion.* This expedient prevented a separation, but not enquiries and altercations.

How much influence Baptist preachers may have exerted among this people, it is not easy to determine. The members who dissented from Pedo-baptism tell us with one voice 'that the Bible first taught them the errors of the doctrine.' Mr. Merrill had no predilection for Baptists. He says, in his autobiography, page 2: 'From my earliest childhood to the commencement of my literary course, I had never, to my knowledge, seen more than one Baptist minister, nor heard any commend the peculiar tenets of the Baptists; but had frequently heard them spoken against with visible displeasure. I early conceived and for a considerable time retained an opinion of the Baptists, not favorable to their persons, their sentiments, or their practices.' But as he became more acquainted with them he says: 'Their apparent piety, and the manifest honesty with which they adhered to their sentiments, mellowed my asperity.' Being intimate with several of their ministers, and having strong affection for them, he says, 'he desired a union with them, *not* by turning to them, but by their turning from their errors.' He conversed, he preached, he wrote, to secure what he desired; but, failing, he resolved to write a book, to convince the Baptists of their errors, and to relieve his church from a perplexing uneasiness. These were important objects to be gained, and he determined to gain them by the power of scriptural evidence and argument.

*Com. by Elds. Nutter and Case.

He says: 'I gave myself with a degree of decision to a careful and critical review of the sacred oracles of God. I contemplated day and night, perused the sacred volume from Genesis to Revelation. I searched, and renewed my anxious search for more than two years. My pain became severe. To my great disappointment and extreme regret, I was driven to the *then* very sorrowful conclusion that the sacred scriptures did not afford clear and direct evidence to support my own practice.'

Now came a peculiar trial. Several children were presented for baptism. But Mr. Merrill refused to perform the ceremony, alleging for his reasons, 'As God has refused to me the light of evidence in favor of this rite, I refuse to administer it.' This occasioned joy to some of his church, but grief and dissatisfaction to others. The discomfit with which he had met, so distressed him, he was induced to reveal his convictions and trials to his worthy deacon, S. Herrick, who was ready to sympathize with him, being himself also an inquirer after truth. It was resolved to spend a day of fasting and prayer before the Lord, 'that they might not renounce their practice if it was in agreement with his truth; and that they might not reject the sentiments of the Baptists, provided they were in accordance with his will.' The day passed, and says Mr. Merrill, 'I was in extreme darkness—in darkness sensibly to be felt.' For several months his conflict was severe. At length the Lord removed the cloud, and holy light filled his mind; he saw clearly, and found peace. He was now a Baptist. With zeal, with ability, with firmness, and aided by the light of truth, he entered immediately upon a defence of Believer's Baptism, as the true and only gospel rite.

Trials did not end here. Opposition from without now lifted her dark visage. Great efforts were made to deprive Mr. Merrill of his salary as the minister of the town, and reject him from the pulpit of the town's meeting-house, by a vote of the inhabitants, for the simple reason that he had become a Baptist. But here opposition was by a large majority of votes defeated, and Mr. Merrill was received as the town's minister upon the Baptist platform.

The next important business to be done was to change the name and character of the church. On the 28th of February, 1805, after prayerfully deliberating the duty, it was resolved to invite a council of Baptist ministers and churches, for the purposes of baptizing and embodying them into a Baptist church. This was done by the following council: Elders Pitman of Providence, Baldwin of Boston, Williams of Beverly, Case of Readfield, Snow of Thomaston, and Cummings of Vinalhaven, besides several lay brethren. The candidates, eighty-five in number, were baptized by Baldwin and Williams, where was 'much water;' sixty-six of them at one time, in forty-two minutes, and nineteen others the next day, when they were organized into a church, and Elder Case gave them the right hand of fellowship.*

The church now constituted, with Mr. Merrill their able pastor, began to move forward, and in less than three months sixty more of the remaining disciples were baptized and added to the church; and in about a year twenty-five more. This was a light in the midst of darkness, shedding its spiritual radiance around the path of those who were enquiring for the true way to Zion. Being the first Baptist church in this region, it became a centre of attraction to those who were Bap-

*For a description of these proceedings in detail, see Bap. Mis. Mag.

tists in the surrounding country. Many of the original members of the churches, First and Second Bluehill, Deer Isle, Brooksville, Penobscot, Second Sedgwick, and North Sedgwick, were from this church. It has also yielded much ministerial fruit, as Rev. P. Pilsbury, Rev. N. Norton, Rev. Amos Allen, Rev. Michael Carleton, Rev. H. Hale, Rev. Moses Merrill, (son of Rev. D. Merrill,) Rev. Thomas Merrill, and Rev. Daniel Dodge.

Rev. Mr. Merrill resigned the pastoral care in 1814. The same year, Mr. Ebenezer Pinkham began to preach among them, and in 1815 received by ordination the pastoral charge, which he held with eminent usefulness till 1820. In 1816, one hundred and forty were added to the church by baptism, as the fruits of a revival. In 1821, Rev. Mr. Merrill returns from New Hampshire, and again became pastor, to the joy of the church, and in 1822 another wonderful refreshing from the presence of the Lord brought into this fold about one hundred more. Rev. Ebenezer Mirick was pastor from 1829 to 1834, and some prosperity attended his ministry. An interval of about a year and a half was now filled by the able ministry of the late Rev. E. W. Garrison. In 1836, their present pastor, Rev. David Nutter, entered upon his labors with the church. In 1838, more than one hundred souls were added to the church, as the fruitful harvest of the preached gospel, by the Spirit. This is a flourishing, enterprising, and able church, of two hundred and sixty members.*

Unity, now Knox. This church was gathered in 1800, in the now town of Knox, probably by the labors of its present senior and venerable pastor, Elder Isaac Hall, then a licentiate. He was ordained its pastor in

*We are indebted to Rev. D. N., for much information respecting this Ch.

1806. It had a gradual increase for several years. In 1819, there was some revival which raised its standard of influence, and promoted its efficiency. Since that time it has borne the name of Knox. In 1832, the church was again enlarged by a few additions. In 1833, Rev. Eliab Coy became an associate pastor, and the church moved on pleasantly under his labors about two years. The church and pastor were assisted in 1835 by E. J. White, a licentiate. A revival was enjoyed, and in 1836 Mr. White was ordained associate pastor. Elder E. H. Emery occupied this field from 1837 to 1841; J. H. Melvin, from 1842 till his death in 1843; and A. Dunbar since 1843. During the ministry of these servants of God the church has flourished, and in 1843 was blessed with a revival, and Father Hall still lives to see its progress.* Its present number is ninety-seven. This church has never advanced without opposition.

Columbia, (first called 'Columbia and Addison.') This ancient church was gathered in 1788, and was the first Baptist church embodied east of Penobscot river. Its early records being imperfect, and most of the original members having gone to their rest, much of their early history remains in obscurity. It appears that at first the settlers had comparatively no gospel privileges. Travelling preachers were here but seldom, and consequently wickedness found but few restraints. The first visible religious awakenings took place under the preaching of a Mr. Whitney, a Free-will Baptist. Several persons professed piety, and the character of the people considerably improved. This was in 1785. Arminianism found in this people a genial soil, in which it flourished. Religious errors became prevalent, and a ve-

*Min. L. and W. Asso.

hement zeal characterized their influence. About this time Rev. Elisha Snow, under the influence of a pious and zealous Predestinarian faith, performed several voluntary missions through the new settlements along this eastern coast of the State. In 1788 he visited Columbia. He preached the gospel to them; light celestial dispelled the darkness from many minds; the doctrines of grace supplanted *their* works of righteousness, and many became converts to the gospel as preached by Elder Snow. And by their request he embodied them into a regular church.* And although favored with but little preaching for many years, and in the midst of various modes of opposition, they lived in union and love, and prospered. This 'New Light,' a name given by opposition, shone alone for several years. Since, its own offsprings have been its spiritual companions.

From 1794 to 1797, Rev. Joshua Young labored in the gospel with them as their pastor. Mr. Young found himself in the centre of a vast community, comprising several settlements entirely destitute of the gospel. Among these he labored most assiduously. Nor was his efforts in vain. God blessed them. In 1796 a general revival was experienced in Columbia and Addison, and was extended into other places. The fruits of this work laid the foundation for the churches, First and Second Addison, and Cherryfield, and Steuben. The last two were constituted the same year. This year also, Mr. Murphy became a member by letter, and receiving a license to preach, was a useful coadjutor with Mr. Young Now commenced a train of circumstances adverse in their influence. In 1797, Mr. Young and Mr. Murphy closed their labors in Columbia, and for a period of seventeen years the church had no pastor.

*Ch. Records.

In 1799, a Methodist preacher came among them, who scattered the seeds of contention, the fruits of which were, much wrangling and disputing about the doctrines 'Divine efficiency,' 'election,' and 'final perseverance.' In their extremity Elder Case visited them, and with the skill of a wise peace-maker, he allayed the strife, and placed things again on their proper basis.

In 1805 and 1806, Elder H. Hale was made wise to win souls to Christ among them, and in the contiguous settlements; and in 1806, a visit and the preaching of Elder Case promoted the work already in progress. The church was now enlarged.

From 1814 to 1818, the church was blessed and increased by the ministry, under God, of Rev. Benjamin Lord; and in 1817, another extensive revival blessed the community, and the church 'Second Addison' was constituted. 1819 was a year filled with darkness, division, and painful trials. Elder McMasters, who was their minister, labored in vain to restrain the raging elements. Two parties, claiming to be the church, existed, and each reported itself to the Association as such. A committee was sent by the Association to look into their state, who visited them, and after examination and deliberation, reported to these brethren, that it was their decision that all those members who could unite in a renewal of 'covenant,' was the church. Whereupon, a large majority of both parties signified union and fellowship, and soon most of the minority joined them. This method of settling the difficulty was acceptable to the Association.* It was not considered a re-organization, but a restoration of union.

The church now moved on harmoniously, till 1825, when by the labors of Elders William Johnson, Samuel

Min. E. M. Asso.

Allen and P. Bond, the Lord appeared in power and great glory, in the revival of his work. The wilderness bloomed with spiritual beauty, and the desert sent forth a heavenly fragrance. In 1825, an invitation was extended to Mr. John Billings, of Fayette, son of the late Elder O. Billings, and one of the first graduates of Waterville College, to become their pastor. In April, 1826, Mr. Billings accepted their call, and united with the church. But as a large part of the church lived in Addison, and at some distance from 'Epping,' in Columbia, the original centre of the church, it was mutually agreed that a church should be organized in Addison, and that Mr. Billings should be ordained its pastor. This was done; and this arrangement left the parent stock at Epping much enfeebled. From this time till very recently, its sojourning has been generally accompanied with many trials and discouragements. Arminianism, Universalism, and other false doctrines have made inroads upon them; but they are not overcome. They have had occasional preaching by Elders Case, Johnson, Billings, Lennon, and for the last two years, half of the ministry of Rev. R. W. E. Brown, a licentiate. Their original number is unknown. Their present number is forty-seven.*

Bluehill First Church. This place began to be settled in 1763. It was then called East Andover, afterward Newport; but in 1788, it was incorporated by the name of Bluehill. A Congregational church was gathered here in 1772, and in 1796, Rev. Jonathan Fisher was ordained its pastor.† This church prospered, and a strong passion for a Pedo-baptist practice was created throughout the community. About this time, Elders Case and Snow made frequent tours into the

*Ch. Records. *Green. Eccl. his. pp. 256, 157.

eastern part of the State, and passed through this settlement, and occasionally preached a lecture. Though they did not urge their peculiar sentiments,* it was known that they were Baptists, which might have had some influence.

The first extensive revival which blessed this people was in 1803. Baptists were then little known here, and their sentiments little regarded. Yet in the progress of the revival an incident occurred, surprising to Pedobaptists. On the reception of members, three persons refused to unite with the church unless they could do so without subscribing to the article of infant sprinkling, assigning as their reason, that 'they believed the Bible authorized no such practice.' They were, however, admitted to fellowship, but not without being publicly exposed as dissenters from that most essential rite, 'infant baptism.'†

This awakened a spirit of inquiry, and the people began to search the scriptures for themselves, some of whom soon saw as did Dr. Woods when he penned this most important concession, 'There is neither precept nor example for infant baptism in all our sacred writings.'‡ The result of these inquiries, by the blessing of God, was, that in 1804, the three persons before mentioned withdrew from the Pedo-baptist connexion, and publicly avowed their faith in 'Believers' Baptism,' (immersion) as the only gospel rite. And, although no efforts were spared by the zealous advocates of Pedobaptism to arrest the progress of the 'delusion,' in 1805, twenty-five or thirty more persons left their communion. It deserves to be noticed that these were Biblical Baptists. Their change of views was not produced by

*Case's Jour. †Zion's Adv., March 27, 1833, Rev. J. G.'s Sermon.
‡Dr. Woods, cited by Rev. J. G.

Baptist preaching, for this they had seldom, if ever, heard. Their convictions were deep, their views clear, and their faith firm. Baptist doctrines and practices began now to prevail, and though opposed by some, found adherents. A Baptist church was not, however, organized in Bluehill, but the persons referred to were baptized in Sedgwick, and united with that church. This did not prevent their holding frequent meetings among themselves, nor their being visited occasionally by Baptist preachers at Bluehill. They had seasons of comfort, but not unmixed with trials. Their brethren whom they had left, and whom they still loved, did not cherish the best feelings towards them.* Rev. I. Case says: he, 'accompanied with Rev. H. Hale and Deacon Dodge, went to the Congregational meeting house, where three Pedo-baptist preachers were assembled for an association. I thought some hardness was to be discovered against the Baptists, especially in Rev. Mr. Powers' prayer, in which he told the Lord that the Baptists were deluded.'† But these brethren were, like martyrs in the worst of times, bound together by the indissoluble ties of love, and supported by the grace of faith. In 1806, it was deemed important that they should be organized into a church. Thirteen males and six females were therefore embodied on the 13th of February.‡ Their number was soon enlarged by the fruits of a revival.

Having no convenient place of worship, and no pastor to guide and guard them, there was from this time, till 1816, no material changes in their condition. They had, however, occasional preaching, and were permitted now and then to gather a choice cluster from the vine. Elder Case, who honored and cheered this church with

*Zion's Advocate, &c. †Eld. Case's Jou. ‡Ch. Rec. quo. by the pastor.

his frequent visits, relates the following circumstance, as illustrative of the power of truth. He says: 'Two persons related their experience, and I baptized them, one of whom was Deacon Hinkley, who once said that he would not be a Baptist, if Mr. Fisher and all his church should turn; but truth was stronger than his opposition.'*

In 1807, John Roundy and Amos Allen received a license to preach. In 1809, Mr. Allen was ordained as an evangelist, and Mr. Roundy as pastor of the church. The church, 'though perplexed, was not in despair;' and 'though persecuted, was not forsaken;' and they believed that greater blessings were in reserve for them. Their hopes were soon realized. In 1816, in answer to prayer and in connection with the labors of their pastor and of Rev. Phinehas Pilsbury, who afforded much timely aid, the clouds which had lowered about the church's horizon disappeared, and the light of heavenly glory shone with resplendent lustre and beauty upon this people, and one hundred and forty-one were added to the church; some of these were persons who had withdrawn from Pedo-baptism. The ability and influence of the church were now very much increased, and their resources were immediately applied to the erection of a house of worship. This year a license was granted to William Johnson, who was ordained an evangelist in 1818. In 1821, their pastor was dismissed from his charge.

Towards the close of 1823, Mr. Reuben Milner began to preach with the church, and was soon ordained their minister, and was useful during his stay, a period of three years. In 1825, J. Darling was licensed. From 1826 to 1828, Rev. E. Pinkham was minister, and the first year of his ministry the church was blessed with

*Eld. Case's Jour.

another revival. The interval between these revivals was filled with trials and discouragements; but now days of prosperity returned. In 1828, their present eminently useful pastor, Rev. James Gillpatrick, commenced preaching, by license, and was ordained April 23, 1829. An annual increase, and a growing influence, cheered both church and pastor, till 1838, when the Lord hastened the gathering of another rich harvest; and in 1843, there was another in-gathering of precious fruit, so that the church is now a large, influential and benevolent body, with two hundred and eighty members.*

NORTHPORT. This church was gathered some years before it united with this Association. At that time it reported thirty-seven members. But having no regular ministry, it gradually decreased to fourteen, and finally lost its name and place in the denomination, in 1828. Deacon Jonathan Holbrook was its principal supporter.†

MONTVILLE FIRST CHURCH. Five Baptists were united in church fellowship in Montville, July 17, 1807. The same year this 'little one' was blest with an increase by a revival, and by the ordination of Rev. Job Cushman, from Hebron, as pastor. For thirteen years they were blessed with his ministry and a cheering prosperity. He resigned in 1820. Years of trials followed. Rev. J. Hall preached a part of the time, but with little success. In 1826, the clouds began to break away, revealing some brighter prospects. This year, T. B. Robinson began to aid them in the capacity of a licentiate, and was eminently useful to them. He was ordained an evangelist, July 25, 1827. A revival by his labors had enlarged the church, by an addition of converts, baptized by Elders S. Fogg and N. Hooper.

*Zion's Adv. March, 1835, and Min. L. and H. Asso. †Min. L. A. and Eld. Case's Journal.

Mr. Robinson continued here till 1830, and baptized fifteen more, making sixty-five in all, during his stay. Since then, the church has had several pastors and ministers. Elder Joseph Palmer preached with little success, from 1830 to 1835; Elder E. H. Emery supplied a short time; Elder T. Jameson, in 1836; Elder I. S. Smith, a part of the time, 1837 and 1838; Elder Fogg, a short season, most successfully; and Elder J. M. Mace was ordained pastor, and labored faithfully, from 1840 to 1843. He was a blessing to the church, though some internal difficulties seemed to operate against a large increase. The church is now united, and though without a pastor, is persevering, with seventy-four active members.*

Carmel, now Etna and Carmel. In Carmel and its vicinity, Baptists were little known previous to 1807. This year, as the fruits of the labors of Rev. John Chadbourn, seven persons were baptized and embodied into a church, with two other resident Baptists. Paul Ruggles was elected deacon. He was afterwards most successfully devoted in the work of the ministry. The years 1808 and 1809 were distinguished for an extensive work of grace in these settlements, under the labors of Elders J. Chadbourn, their minister, and Jason Livermore, of Mount Ephraim. This season of mercy to the church was followed by one of severe trials. Mr. Chadbourn was dismissed. In 1810, Daniel Mason received approbation to preach, and Paul Ruggles was ordained. The church was blessed under the ministry of Mr. Ruggles. He died 1820. In 1822, the church was again aroused from its spiritual slumbers by the preaching of A. E. Hackett, a licentiate, and by the blessing of God a few souls were converted.

*A. Pierce's Com. and Min. L. and W. A.

In 1823, Rev. Daniel McMaster was received as their first pastor. They prospered for seven years under his ministry, and sustained a loss by his resignation in 1831. The meeting of the quarterly conference in this vicinity was blessed to this church, with which it was held in 1834. The meeting was protracted: a revival commenced, which, by the pious and efficient labors of Rev. H. Hawes, under the influence of the Holy Spirit, brought many precious souls to Christ. The church was again enlarged. From 1835 to 1837, Rev. Jacob Hatch officiated in the pastoral charge, and the church advanced. March 2, 1836, Isaac Boynton, Jr., son of their first deacon, was set apart to the work of the ministry by ordination, and B. D. Small in 1837. In 1838, the church was blessed with three-fourths of the ministry of Rev. S. M. Rice; from 1839 to 1842, three-fourths of the time by Rev. B. D. Small. The church is now destitute and in a 'depressed state.' Their number is seventy-six. It has been a prosperous church, and has yielded to the denomination some fruit:—the churches, Dixmont, Pittsfield, Plymouth, and Hermon, (now extinct,) besides several eminent ministers of the gospel.*

Surry. The first revival in Surry was under the preaching of the Methodists, and a class was formed here by them as early as 1800. Elder John Tuffs was the preacher on the circuit, and Benjamin Lord, one of the converts in Surry, was made class-leader. Baptists were not known here then. But in 1801, Rev. John Tripp, of Hebron, had occasion to visit Surry. While there he preached the gospel. Soon it was known that he was one of those 'dreadful creatures,' the Baptists. His preaching was experimental, spiritual and biblical,

*John C. Friend's Com. and Min. L. and P. A.

and thus made substantial and soul-nourishing food for those converts. The result was, a foundation for a Baptist interest. In 1802, Mr. Tripp visited them again. He now saw that his former labor was not in vain. Converted thoroughly from Arminianism and Pedobaptism, Benjamin Lord and a few others, by their request, were now baptized.* These labors of Mr. Tripp were not to be lost. God designed to carry forward the work of truth. In 1803, Elder Case came to them in the fulness of the gospel. His labors were blessed to the conversion of several more from the same errors, and of some from the love and practice of sin. He baptized eleven.† These labors were occasionally repeated till 1806, when a church of seventeen members was organized. The next year, Benjamin Lord was qualified to preach among them by a license; and believing that God had designed him for their pastor, the church invited him to receive the charge. He accepted, and was ordained 1810. For a period of thirty years he sustained this relation, with great profit to the church and pleasure to himself. This period, however, was interrupted by an interval of four years, from 1814 to 1818, during which he was the useful pastor over the church in Columbia. Elder Lord died September, 1841. One peculiarity has marked the progress of this church. Its advancement has been altogether by periodical revivals. It has existed thirty-seven years; had one pastor; no meeting house; had four revivals, and yielded four churches—Branch Pond, Reed's Brook, Ellsworth Village Church, and Third Trenton. It is now destitute, with fifty-six members.‡

JEFFERSON FIRST CHURCH. Jefferson was a part of the territory first called Ballstown. In the western

*Rev. J. Tripp's Com. †Eld. Case's Jour. ‡Rev. A. B. & Min. L. & H. A

part, now Whitefield, a church was gathered in 1788. Through the influence of this church, and of Elder Bailey, their pastor, Baptists soon began to multiply in the eastern part, now Jefferson. Occasional labors were bestowed upon this people, by Elders Potter and Case, whose influence never failed to produce some good result. In 1807, the inhabitants of Jefferson erected a house of worship at the head of 'Damariscotta Pond,' and Mr. William Allen, a licentiate, and filled with the grace of God, commenced his untiring and successful ministry among them. The Lord poured forth his converting influences, and a gracious work began to appear. In the midst of the accumulating labors at this time, Elders Case and Pilsbury came to the aid of Mr. Allen, and by their instrumentality the work was made glorious and extensive.* The 'most of the converts were baptized' by Elder Case, who says, in his journal, for November, 1807, that he assisted the council in organizing the First Church in Jefferson. The minutes give the date 1808. But this was the year it united with the Association, when it reported seventy-five members. Its original number we have not heard. Being provided with a meeting-house, they next needed the pious pastor. This blessing was conferred, by the ordination of Mr. Allen, (1809) who was the principal instrument in their conversion to God. Elder Allen entered upon his ministry with encouraging prospects; and the numerous blessings which flowed to this church under his ministry, for a period of about twenty-seven years, show that he was the pastor whom the Lord chose. He died in 1836, leaving the church in its usual prosperous state, with about two hundred members.

*The most of these facts are gathered from Eld. C.'s Jour. for 1807.

This venerable Father was succeeded in the pastoral office by Rev. Samuel Chisam, whose labors, from 1837 to the present, the Lord has signally honored, with distinguished power and influence. Under his ministry there has been no retrograde movement by the church. From the first to the present, this church has progressed, acquiring gradually and annually, numbers and ability, and has been repeatedly refreshed with the special and revival influences of the Divine Spirit. Few churches have occasion for more gratitude than this. While some have sojourned in the midst of trials and discouragements, this church has always advanced harmoniously and prosperously. It has three hundred and fifteen members.*

Jefferson Second Church. This church also originated with the revival in 1807. Elder Case baptized the original members.† This church was much smaller than the First; but for two years, being assisted by Mr. Asa Wing, a licentiate, they made some progress. In 1815, another revival was experienced in town, in which this church shared a part. It remained without a pastor till 1822, when its worthy deacon, William Burbank, who had been ordained the previous year, became its pastor. In 1824, another work of mercy in town enlarged this church and multiplied Baptists in every part of the town, and in 1825, Elder Burbank and a large part of this church were set off, to form a third church in town. This event deprived this church of a pastor, and left it in a state of comparative feebleness. From this till 1833, it struggled almost alone, having but occasional preaching, and consequently its increase was small. In 1833, with the settlement of Rev. E. Trask as pastor, the prospects of the church began to brighten.

*Min. L. A. and D. Asso. †Eld. Case's Journal, 1807.

He labored two years, and was succeeded in 1836 by Rev. George Whitehouse, who was eminently useful to the church, till 1842, when he resigned his charge, and soon after the present pastor, Rev. Jonathan Burbank, was introduced into the office by ordination. Although this church has not had the advantages of the First church, yet it has risen to a state of respectability and influence. Its present number is one hundred and sixteen, and its prospects are encouraging.*

Matinicus. Matinicus is an island, forming an outer limit to Penobscot Bay. On this Island, a Baptist church of sixteen members was gathered in 1808. But from its distance from the main land, it enjoyed but few privileges of communication with the denomination, and never having a pastor, it gradually diminished, till it lost its visibility. The fragments were gathered up in 1843, and embodied into a new church, of nine members. They are still destitute, and need the aid of a missionary.†

Deer Island. This Island lies south of Sedgwick, in the eastern waters of Penobscot Bay. The first Baptist minister who visited it, was Elder Case, in the spring of 1784. In regard to his first visit, he says: 'Satan got there before me, and tried to prevent my sounding the glad tidings of the gospel, but God prostrated his dark designs.'‡ Eld. Case repeated his visits to this Island for several years; souls were converted to God, and in 1807 a church of twenty-two members was gathered to hold up the cross of Christ to the people. The Baptists, however, did not operate on the Island without opposition. Soon teachers of another faith were found among the people. Says Eld. Case, 'at one time I found a man there who pretended to teach them, but in his reading there was no life nor power,

*Min. I. A. and D. A. †Min. L. A. ‡Eld. Case's Jour.

nor was he of any advantage to the young disciples.'* A Congregational church was organized on the Island about this time, and was prosperous.†

In 1810 the Baptist church was increased to thirty-two members, but being destitute of stated preaching, and surrounded by opposing influences, its prosperity for many years was small In 1814 Rev. Samuel Allen became its pastor, but retained the office only one year, yet he continued a portion of his labors with them, and in 1816 a work of revival was experienced on this Island, and on the Isle au Haut, where the other portion of his ministry was bestowed upon the people. This increased the church by nearly doubling its members; the disciples from the Isle au Haut uniting with them, Eld. A. now again became pastor, and the church prospered by his ministry several years. At length they became remiss in duty, and Eld. A. left them about the year 1827. In 1831 under the ministry of Eld. Elisha Bedel, eighty were added to the church. Mr. B. was pastor till 1834. This revival season was followed by sad declensions in the church, and its numbers diminished as rapidly as its spirituality. That portion of its members who resided on 'Little Deer Isle,' was in 1838 embodied into a distinct church. This tended also to enfeeble this body. Recently by occasional preaching this church has been aroused a little from its slumbering; still it remains a small and destitute band of but thirty-eight members. This church has suffered much from 'laxity of discipline.'‡

Stetson. In 1807 this town, then a small settlement, and called 'Stetsontown,' was visited by Elder Case, while performing a mission under the direction of the Massachusetts Domestic Missionary Society. 'Here,' he says, 'I found a few pious souls.'§ He tarried with them and

*Eld. Case's Jour. 1784. †Green. Eccl. his. p. 158. ‡Min. L. E. M. and H. Asso. §Eld. Case's Journal, 1807.

preached several days, and baptized eight persons and embodied them into a church. But by removals and deaths and other losses, this little one in a few years, (1820,) became extinct. In 1834, Rev. S. Dexter of Corinth, visited the place and opened a series of meetings, which were blessed to the conversion of twenty or thirty persons; and in August of that year a new church was organized. This church was also very feeble, and in 1837, had but ten members. These by mutual consent dissolved their connection, and united with the church in Newport.*

Camden. A settlement was commenced here about the year 1780, and increased somewhat rapidly. The first religious movement among the people was in 1784, caused by the influence of the extensive revival in Thomaston that year, and by the occasional preaching of Eld. Case, who was instrumental in promoting that glorious work. Says Eld. C. in his journal, 'April 22d, I went to Camden, on to 'Goose river;' called on Mr. Simonton, found his wife and daughter desiring to see Jesus, and I trust they have tasted that the Lord is gracious.' From this time he made frequent visits to that people. In 1802 Elder Case baptized two persons; one of these individuals was a woman who was led to embrace Christ some years previous, by hearing Eld. Case repeat, 'Peace be to this house,' the first time he entered her father's dwelling. This was a word in season, and shows the faithfulness of this servant of God. These movements were preparing the way for the Baptist interest in Camden. Soon the Congregationalists began to operate in town, and anticipated the Baptists in planting a church. They organized in 1805;† and the Baptists in 1808, gathered two churches, one in the westerly part of the town, the other in the easterly part. The latter occupied the village as their centre of influence.

*Rec. of Pen. Asso. †Green. Eccl. his. p. 175.

The First Church, in the westerly part of the town was gathered by the occasional labors of Elder E. Snow and Eld. John Still, and had in Sept twenty-five members. Eld. Still soon became their stated minister if not pastor, and was with them till 1815, but the church made slow progress. In 1816 the church was increased and encouraged by a pleasant revival, but remaining destitute of the stated ministry of the gospel, it became much enfeebled in a few years by a loss of members. In 1824 this church licensed N. Copeland, by whom they were assisted till 1828. Still they were a small and inefficient church. In 1831 Eld. A. Kalloch rendered them some important aid, and in 1832 Eld. A. Bedel became its pastor. He tarried but one year, leaving the church without increase. In 1837 and 1838, this church enjoyed some revival. Elders S. Baker and S. N. Rice then labored with them. This harvest season increased the church to ninety members. Since that time the church has been in a tried, divided and unhappy state, principally the result of the instability of Mr. Baker. Their state is yet most precarious, and the continuance of their visibility somewhat doubtful; but we hope better things. Their number is seventy-two.*

The Second Church in the village was gathered soon after the first, and by the same instrumentality. It had in Sept. sixteen members, and thus began with a smaller number than the first church, and for several years its prosperity hardly encouraged exertion. But, aided by occasional preaching, it maintained existence till 1816, when, like the first, it was increased by a revival. It however gained but a small advancement till within a few years. In 1827 Elder N. Hooper became its first pastor, but continued only one year. Now followed a series of sojourneyings for eight years, during which they were made to drink of

*Min. L. A.

a mixed cup of good and evil. But encouraged by the promises of God, they believed that they should 'reap' if they 'fainted not.'

The Convention considered their situation, and sent Eld. H. Kendall to them, who by the help of God was successful in gathering together this scattered flock, and of introducing to their number twenty-five new members. Encouraged by this success, the Convention in October made another appropriation, and Eld. K.'s labors were continued. The church quickened by their prosperity and animated to the work by the advice and successful efforts of Eld. K. in collecting aid from abroad, set about building a house of worship in the village, which was completed and opened in 1837. Since that time the church has not been driven from one school-house to another, and thence to private dwellings; and for this blessing they are much indebted to the Convention and to Elder K., but most of all to the Great Head of the church. In 1838 Eld. E. Freeman commenced his labors with this church, and administered to its prosperity till 1842, when he was succeeded by the valuable efforts of Eld. A. Dunbar one year. Eld. Daniel Bartlett is their present beloved pastor, and the church is advancing in respectability and influence, with a total of one hundred and twelve members.*

FRANKFORT. A church of thirty-eight members was gathered in Frankfort in 1808, but owing to adverse circumstances it remained nearly stationary for several years. It was not favored with much preaching, till Eld. Robert Lambert took the pastoral charge in 1821; nor were they blessed then with much increase till a revival in 1824, added twenty-two to their number. For several years subsequent to this work of grace, they were destitute and inactive, but by the means of occasional preaching and the untiring

*Hiram Bass's Com. and Min. Lin. Asso.

efforts of their worthy deacons, D. and J. Perkins, its visibility was preserved. In 1841, their prospects brightened by the ministry of Eld. N. Adderton, who became pastor, and officiated to the close of 1842. Although but few additions were made to the church; yet the brethren became united and more active in the cause of God. Their present pastor, Eld. J. Hallowell, entered upon his ministry with them in 1843, and the church rejoices in hope. It is however still a small church of but thirty-seven members; one less than its original number.*

Union, (first called Second Hope). The church in Union originated in part with the Baptists in Hope, as its original name indicates. The second church in Hope was set off from the first in 1801, and organized by Elds. Snow, Hall and Fuller. This church was located in the westerly part of the town next to the town of Union, and the Baptists in its vicinity and in Union, being increased by means of extensive revivals which prevailed in 1808, united in one body, to be called the Baptist church in Union.

They were favored with one-fourth of the labors of Eld. James Steward, for several years, and with the same amount of preaching by Eld. S. A. Flagg, in 1815. In 1816, Eld. L. Rich visited them, and was successful, under God, in awakening the energies of the church to activity, and of winning souls to Christ. The additions now made, and the spiritual zeal which now awoke, encouraged the church to build a house of worship, which was completed in 1818. This season of mercy was followed by one of trials, caused by party feelings, but the monthly labors of Eld. Rich, which were continued till 1821, saved the church from ruin. From 1822 to 1826, Elder R. was pastor. But serious difficulties prevailed in the church. Some became Universalists; some left, being grieved, and some were excommunicated.

*Min. L. and W. Asso.

From 1826, for five years, they were supplied monthly by Eld. A. Richardson, of Appleton. And now, by a wise providence, things which had been hidden in a time of trial and contention, were revealed to the confusion of some, and to the encouragement of others. In 1838, the church became united and at rest from internal trials, by the labors of Eld. Simon Fuller, who, at that time, began to officiate as pastor among them. Opposition from without was strong and vehement. The most of the excluded members became Universalists, and were violent in their hostility to the church. But the church still lives and witnesses a pleasing prosperity. They now number fifty-four members, and have peace among themselves.*

Palermo, Second Church. This church appears in the minutes of the Lincoln Association in 1809, with twenty-two members. It was encouraged by refreshing revivals in 1811, '12 and '18 For several years the church was aided by the labors of Mr. Daniel Whitehouse, a licentiate, and who was ordained in 1833, and was pastor one year. In 1838 the church was greatly enlarged by a third revival. From 1840, Elder E. J. White was pastor until 1842. Mr. A. Stewart, a licentiate, was with them in 1843, and the church was a respectable body, united and prospering. Sixty-five members.†

Orland and Bucksport, (now Orland and Penobscot.) 'As early as 1784,' says Rev. Benjamin Buck, 'Mrs. Lydia Buck, a member of Eld. Smith's church, in Haverhill, Mass., moved to this then almost unbroken wilderness.' It is an interesting fact that this pious female was the natural mother or grandmother of all by the name of *Buck* in the town and village of Bucksport. It was first called 'Bucktown,' a name probably derived from these first settlers.

*Eld. S. Fuller's Com. and Lin. Asso. †Min. L. and W. Asso.

Mrs. Buck remained firm and happy in her Baptist faith and attachments till her death, in 1793. To the influence of her faith, prayers and instructions, we are to look for the origin of those feelings of regard to Baptist principles which prevailed in this place. Mr. Jonathan Buck, one of her sons, although a member of a Congregational church, (for convenience sake) was nevertheless in principle a Baptist. Many of his neighbors and brethren were united in the same society and for the *same reason;* and here they remained till conscience and a conviction of duty compelled them to come out and walk agreeably to gospel order. In 1800 Josiah Colson, Joshua Coulliard, Benjamin Buck and Lydia Harriman, separated from the Congregationalists, and were organized by Eld. A. Cummings into a Baptist church. This was the first Baptist church in this section. In 1809 it united with the Lincoln Association, by the name of Buckstown. By trials and difficulties its influence in a few years became almost lost. By the aid of a council in 1812, it was resuscitated, but not without the loss of more than half its members. In 1815 it was Orland and Buckstown; subsequently 'Bucksport,' and still later 'Orland and Penobscot.' Benjamin Morrill and Benjaman Buck were its first deacons; the latter received a license in 1816, and was ordained its pastor in 1817. He resigned in 1818; since which the church has been destitute of stated preaching. It has experienced some seasons of mercy, the most distinguished were in 1843, which increased its number of members to one hundred and five.*

Belfast, First Church. This church is situated in the pleasant village in Belfast, at the head of Penobscot Bay, and on the south side of Belfast river, first called by the natives, 'Passagasawakeag,' a name signifying the

*Eld. B.'s Com and Min. of L. and H. A.

'land of sights or ghosts.' The Congregationalists planted their standard here about the year 1796,* and gained a strong power of influence over the place.

The first efforts in behalf of a Baptist interest were made in 1809 by Eld. Case. In June he made his first visit with a view to assist the few Baptists who had gained a residence in town, in securing to themselves gospel privileges. At his advice arrangements were made to organize a church, and on the 30th of July the organization took place, and Eld. Case baptized three persons; and two of them, with others, were embodied into a church. 'The principal motive for doing this,' says J. McCrillis, one of their present deacons, 'was the religious condition of the community,' which, 'for a new place was as immoral as most any place,' and 'little or no vital religion characterized the old Congregational church.' Soon after the church was organized, a Baptist society was formed to aid their cause, but having no regular place for worship, and preaching but very irregularly, the church for several years remained about stationary, and at length lost its visibility. During this struggle with opposing influences, they were assisted successively by Elders Chase, Pinkham and Wagg, each laboring occasionally for stated periods. But the day for their prosperity had not arrived. In 1818 a new church was organized with seventeen members, and Elder J. Wagg minister. Mr. W. labored with them about two years, but with little success. He was succeeded in the ministry by Eld. Joshua Eveleth, and by his labors the church enjoyed a pleasing prosperity. A brighter day now began to dawn upon the church. In 1826 Elder N. Hooper became pastor. About this time they became able to provide themselves with a convenient house of worship, in which they enjoyed seasons of devotion without annoyance. In 1833

*Green. Eccl. his. p. 167.

their present commodious house was dedicated to God. From the first this new church has enjoyed some annual prosperity, but recently it has progressed in the cause more rapidly.

From the close of Eld. Hooper's ministry in 1827, the church were ten years without a pastor. In 1836 and '37, they experienced severe trials from internal causes. While without a pastor, they were assisted by Eld. J. Hall from 1827, two years; Eld. White a few weeks; Eld. H. Seaver from 1831, about two years; Eld. H. Kendall in the winters of 1833 and '34; Eld. Wm. Day from 1835, about two years; Eld. Kendall again a short time, under whose labors their trials were greatly removed; Eld. Harris in the winter of 1838. S. G. Sargent was ordained to the pastoral charge over them in June, 1838. Under his labors the church has had many refreshing seasons. In 1840 a very pleasing revival was enjoyed, and in 1843, a still more general work, bringing into the church a large harvest. This church, which began with a small number and with few to care for its interests, now claims equal rank and respectability with the first religious societies in that pleasant village. In 1840 it originated the second church in Belfast. Present number one hundred and seventy-four.*

Hampden. The territory now Hampden, was called by the Indians, 'Sowerdabocook.'† A Mr. Wheeler was the first white man to settle here. He entered this wilderness about 1777, and the settlement which was soon gained, received the name 'Wheelersborough.' About the same time settlements were opened in Bangor, Orrington, and Frankfort; and in 1788, missionaries of a Puritan faith began to visit these places; and in 1800 a Congregational church was organized of members residing in these several places. It was not however till 1816 that they organized

*Dea. J. M'Crillis' Com. and Min. W. A. †Green. Eccl. his. p. 218.

a church in Hampden. Baptists began to make some united efforts in this town about the year 1809, when a small church of twelve members was organized. The same year their number was doubled. For several years they obtained a small annual increase, though not exempt from opposition. Dea. David Vose, one of the original number, rendered them great service in these times of their extremity. Eld. Case occasionally visited them as a missionary. In 1820, Eld. Otis Briggs took the pastoral charge. Mr. Briggs was much occupied in the Academy, of which he was the Principal several years; yet he was a rich blessing to this church, particularly in guarding it against the influence and opposition of other sentiments.

In 1828, a second church in Hampden was formed, and of this Mr. Briggs became pastor, leaving the old one destitute. For the next four years they had preaching but a part of the time, and by several ministers, but union and prosperity attended them.

In 1833, Eld. Hervey Hawes became their pastor, and preached with this and with the second church, alternately, each receiving one half of his labors. With his ministry commenced a most signal revival, which increased in two years, each church by large additions. Prosperity continued with Mr. H.'s labors; and in 1836 they completed a neat and convenient brick house for the worship of God. About this time a singular train of providences introduced a series of the most heart-rending trials, which for a season paralyzed almost every effort of the church and pastor. After much labor to extricate the church from these distresses, with but little success, Eld. Hawes, in 1837, resigned his pastoral charge, and the next year retired from the field. Since that time the church has had three pastors, Elders J. Boyd, T. B. Robinson, and A. Joy. Members sixty-nine.

Whitefield, (formerly Second Church). In 1808 and 1809, there was an extensive revival experienced in the town in connection with the efforts of the 'old church.' Eld. John King, a member of that church, and ordained as an evangelist in 1807, preached with success in that part of the town where this church exists. In 1809, he baptized several persons there, and on the 13th of March, a church was organized at the dwelling-house of Mr. James Preble, with nine members. Clement Moody was chosen deacon, who still lives to discharge the duties of that office.

This church has never had a pastor, or meeting-house. Yet it has called into the ministry Elds. Wm. Bowler and Robert Lambert; and while in the church, they were very useful to its prosperity. Elds. J. Still and M. Lane, have also preached to their benefit. Says Dea. Moody, 'we have had many seasons of mercy, and many severe and painful trials; but *we have stood*.' It is still a small, destitute and hyper-Calvinistic church, of forty-seven members. It has some prosperity this year, by the ministry of Elder E. J. White.*

Dixmont. A Baptist church was gathered in Dixmont, in 1810. Elder John Chadbourne was their first pastor. In Sept. of that year it had thirty-eight members. Elder C. was their pastor two years, and then Eld. Gideon Cook took the charge, and officiated till 1815, with some success.

There was some revival in 1816; Eld. Chadbourne was then supplying them. From 1818, the church had but occasional preaching, and in 1824 some revival. Elder Chadbourne was again received as pastor in 1827.

In 1831, Eld. Chadbourne was removed by death. The same year Eld. Reuben S. Mitchell was ordained to minister for the church, who continued little more than three years; since, they have had occasional preaching. In 1842,

*Min. L. and D. Asso.

Eld. C. P. St. Clair devoted one half of his efforts to their benefit. In 1843, they were destitute and forgetful of their doctrines. They have a total of forty-four members.*

Cherryfield, (first called First Steuben). The town of Cherryfield began to be settled about 1760, and was soon called Steuben, but incorporated by its present name. The religious views of the first settlers were Congregational. Not having preaching of any kind for many years, the moral character of the people degenerated. The first preacher who visited them was Rev. E. Snow, in 1787. Others soon followed, and the people had occasional preaching, but the morals of the place were but little improved, till about 1796, when some were hopefully converted to God. During the winter of this year, the people of Columbia and Addison experienced some revival under the ministry of Elders J. Young and J. Murphy. In March, some eight or ten of the youth of Cherryfield attended a conference meeting in Addison, at which place the Spirit of the Lord met them, and all but one were awakened. Now a 'Macedonian cry' was heard in C., and Eld. Young came and preached Christ to the people, and many souls were gathered to the Saviour in a revival which followed these events. In July, a church was organized by the name of 'First Steuben,' and J. C. Todd, one of the first who were baptized, was elected deacon. In August, Eld. Case visited the place and baptized several more and added them to the church. Eld. Murphy was soon made its pastor, but seeing but little prosperity, he resigned his charge in 1800.

The next ten years the church had no pastor, but receiving some ministerial aid by the occasional visits of Elders Case, Snow and H. Hale, it made some advancement. And in 1805, it enjoyed some revival, chiefly by the efforts of Eld. Hale. Eld. Case baptized most of the converts, a

*Min. L. and W. Asso.

short time after. Their next and successful pastor was Eld N. Robinson, whose labors began in 1810 and closed in 1821. This was a period of general and pleasing prosperity. Since the termination of Eld. R.'s labors with this church, it has received the pastoral labors of Elders Phinehas Bond from 1825 to 1831; Wilson C. Rider from 1834 to 1836: E. W. Garrison from 1836 to 1838; and the author of these sketches, from 1838 to 1843. When destitute of a pastor, the church has been supplied by Elders Garrison, Harris and Fogg, and when no supply could be obtained, the cause has been greatly aided by the untiring efforts of the aged and worthy deacon, Elisha Small. During the ministry of these pastors the church has advanced, being blessed with seasons of special revival. The first church in Harrington owes its existence to this church. The principal troubles which have disturbed their peace and checked their progress have been occasioned by the instability of some of its members. Its present number is ninety-eight.*

STEUBEN, (first called SECOND STEUBEN.) The first religious movements in Steuben were made by a Mr. Whitney, a Free-will Baptist, and a small church was gathered here by his efforts. But its visibility was soon lost. As early as 1785, Elder E. Snow appeared as the first Baptist preacher among them. By his instructions the people received more correct views of the gospel, and the pious among them became Baptists. He organized a church in 1796, but having no preaching, and being few and much scattered, their light in a few years was nearly extinguished. In 1805 Elder Hall came to their assistance. In 1806 Eld. Case was instrumental in the extension of the work. Many were baptized by him and added to the church. The journal of Eld. C. furnishes the following

*Ch. Records.

account of a baptismal season: 'As I was under the necessity of leaving, and some wished to be baptized before I left, we were obliged to attend to the ordinance at sunrise. And, although it was a cold morning in January, it was a pleasant and refreshing season. No inconvenience from the cold was experienced, but so happy were we that we sang praises to God before we retired from the icy water. From 1810 to 1821, this church received one half of the useful ministry of Eld. N. Robinson, pastor of the first church in Steuben. During the first year of his labors the church enjoyed a powerful revival, and was enlarged to seventy-one members; yet it has since gradually diminished, till it has become a feeble band of twenty-eight members. It has received the occasional ministry of Elders Johnson, Buck and F. Brown, a licentiate.*

Trenton, First Church. Previous to any religious organization in Trenton, the people had some occasional preaching by travelling ministers. Their character was distinguished for morality and their views of religion were 'Calvinistic.' In 1808 and '09, they were blessed with a revival of religion by the ministry of Elder D. McMaster, a licentiate, and on the 27th of June, Elder Jason Livermore collected the disciples and organized a church of eight members. The gracious work continued till the church numbered twenty-one members.

In 1816, the labors of Elders J. Cushman, D. McMaster, and B. Buck, were signally blessed to the conversion of sinners here and the enlargement of the church. Between this time and 1824, the church passed through a season of perplexity and trial, occasioned principally by the imprudence of a man belonging to the 'Christian Band.' He sowed the seeds of discord, stirred up strife, and thereby interrupted the peace of the church. But God did not

*J. D. Parker's Com.

forsake them. In 1824, by His blessing on the labors of Elder Cushman, a revival was experienced, fellowship was again restored, and the church enlarged.

On the 12th of June, 1828, their present pastor, Elder John King, was inducted into that sacred office by ordination. God has made him a rich blessing.

In 1832, a most glorious revival enlarged this church. Their house of worship was erected in 1833. God has called into the ministry, from this church, John King, James Gillpatrick, Francis Desisles, and George Gordon. The second and third churches in that town have been set off from it, yet it has one hundred and twenty-eight members.

SULLIVAN. As early as 1799, Elder Case visited Sullivan, and preached a few times at 'Salt-water Falls.'* He says: 'I found but few established christians, and the people generally careless. In 1801, a small Congregational church was organized, but it has never risen to exert much influence.† From this time till 1810, Elder Case performed missions through this eastern country almost annually, visiting this and other settlements, laying the foundation for Baptist churches. This year, 1810, when he arrived in Sullivan, he says he found 'the work of the Lord.' This revival was in connexion with the labors of Elder J. Cushman. Elder Case had the privilege of baptizing the converts, and of assisting in the organizing of the church, March 21, with twelve members. Moses Butler was chosen clerk, and April 22d, Elder D. McMaster received a call to become pastor, and was ordained over the church the 16th of May. His ministry was blessed to the immediate enlargement of the church, and for six years the church prospered under his labors. 1816 was a glorious year for this church. About seventy souls were added as the fruits

*Eld. Case's Journal. †Green. Eccl. sk. p. 165.

of a revival. But this bright day was soon darkened by clouds. A series of painful events occurred, which affected the character and influence of the pastor, the church and Elder A. Cummings, who labored some with them. The difficulties occasioned a division, and the organization of a minority into a separate church. But God did not build the house, and it soon fell.

By the assistance of Elder D. Merrill, in 1818, the church resumed its former standing. Elder Cummings was exhonorated from blame in the difficulties, and Elder McMaster was restored to the pastoral charge. But their trials were not ended. In 1822, the storm again arose. Elder McMaster, who it seems had been in fault, was now censured, on account of which he resigned his place in the church, and the members offending with him, saw their inconsistency and confessed their wrongs. From this time the church, like Israel, when their ways pleased the Lord, could strike their tents and go forward. They now began to see days of prosperity.

Having no pastor, they secured a portion of the ministry of Elder William Johnson, from 1822, three or four years. After him, Elder B. Buck became pastor in 1826, and was useful to them for three years. In 1826, the church united with others in erecting a house of worship, a procedure by no means favorable to their prosperity. Another extensive revival cheered and enlarged the church in 1831. But as in the former instance, this was immediately succeeded by painful trials, occasioned by the immoral conduct of Elder J. Darling, for which he was deposed from the ministry. The church then had rest.

Richard Y. Watson, who had received ordination at Fayette, his native place, in 1829, became pastor of this church in 1834. Since that time the church has enjoyed continued prosperity, and been enlarged by repeated revi-

vals. At present Elder Watson preaches with this and the church in Hancock, being pastor of both. It has furnished for the ministry one of its members, Rev. John Johnson, and originated, by dismissions, a second church in Sullivan, and the church in Franklin, and has a present number of one hundred and sixteen members.*

Charleston. The first settlement in Charleston was made in 1800. Elder Case, while performing a mission in Penobscot county, visited Charleston in 1810, where he found a few pious persons.† Elder P. Ruggles had anticipated his visit by some occasional preaching; but the work of laying the foundation and erecting the church was reserved for Elder Case. On his first visit he did little more than to explore the field. A Mr. Jameson and wife were the only Baptists then in Charleston. On his second visit, the same year, Mr. Case says, he 'intended only to spend the night.' But by the earnest entreaty of Mr. James Norcross, then a Methodist, but afterwards a worthy deacon in the Baptist church, he consented to return to Charleston, after fulfilling some appointments previously made in other places. He did so. It was Friday evening, and in conversation with Mr. Norcross, he perceived that he was convinced of his errors, from the following questions and answers which passed: Mr. Norcross asked, 'What do you think about gathering a Baptist church here?' Mr. Case replied, 'that he did not know as there were suitable materials.' Mr. Norcross then said, with strong confidence in God, and with tears in his eyes, 'I believe there will be.' Mr. Case replied, 'according to thy faith be it unto thee.' Mr. Case began to labor, and the Holy Spirit began to work; and the two following Sabbaths persons were baptized, among whom were James and Jesse Norcross. Be-

*Eld. S. Fogg's Com. and Min. H. A.
†Facts gathered from Eld. C.'s Jour., 1810.

fore Mr. Case left, Mr. Ruggles came to their assistance and aided in organizing the church.

In May 1811, Eld. Case visited the church, and several persons who were waiting for baptism now had the privilege of honoring Christ in the ordinance, among whom was a Mrs. D. whose conversion was too remarkable to be forgotten. We had a relation of the circumstances connected with that event from herself, and so singular was the work of the Holy Spirit, that Elder Case has all the circumstances as related by her at the time, in perfect recollection. The circumstances were as follows: When but a youth, while on a party sleigh ride from Hampden to Bangor, on the river, and in a sleigh drawn by two horses the ice gave way, and Mrs. D., with her companions, were plunged beneath the watery element, but fortunately all but the horses were saved. During this immersion of Mrs. D., her soul by the instantaneous and powerful working of the Spirit was converted to God. The rapid progress of thought and experience in this short moment, as she distinctly recollects, was as she was falling, a most vivid and impressive thought of death filled her mind. This was instantly succeeded by an overwhelming consciousness of her sins, her guilt, and her just condemnation, and then with a view of the character and law of God shining in incomprehensible brightness reflecting his love and justice and then in a moment every energy of her soul seemed concentrated in one unyielding desire for mercy. At the instant those who escaped from the water, drew her upon the unbroken ice, when her soul was filled with love to God and Christ, and her tongue unloosed to praise his name. She says that 'she hardly thought of her temporal salvation, but with unutterable astonishment and gratitude she beheld that glorious grace which gave her heaven and delight.' This was no delusion. Her subsequent life of piety is evidence of its reality.

The church moved on from year to year, with influence and enlargement by the occasional labors of Elders B. Ames, P. Ruggles and B. Bisbee, and some others. In 1814, Eld. Henry Hale became its first pastor. He officiated about ten years and resigned his charge, but still lives to aid the church by his counsels and prayers. Since Eld. Hale resigned, the church has had four pastors; Eld. John Roundy, the author of this work, John Johnson and S. S. Brownson, the present incumbent. During the ministry of the first three, the church enjoyed revivals and prospered, but not without most severe trials. These trials were most afflicting to the church during the last part of the second pastor's administration, and a few years next after his dismission; and although after much labor they considerably diminished, yet, their influence have more or less affected the progress of the church during the ministry of each subsequent pastor. It is now, however, rising above them and making more rapid advancement, with one hundred and eleven members. It once numbered one hundred and sixty.*

Belmont, (first called Greene.) It appears from the Minutes of Lincoln Association, that a Baptist church was gathered in Belmont in 1809, and in 1811 it had twenty-four members. In 1819 Eld. J. Bridges was returned as pastor; members thirty-eight. But it was dropped from the Association in 1821. In 1842 another church was organized with twenty-one members. Eld. Daniel Farnham was pastor in 1843. The church had increased to thirty-eight members.†

Castine. A church of thirteen members was gathered in Castine about the year 1812, as the fruits of migration, and the occasional preaching of missionaries and itinerant preachers. But it never prospered and soon lost its visibility.

*Gathered from the Rec., Eld. C.'s jour. and Rev. C. T. Norcross' Com.
†Min. of L. and W. Asso.

FREEDOM, (first called BEAVERHILL.) The Baptists i
Freedom were first gathered in that part of the town calle
'Beaverhill,' in 1805, by the labors of Eld. N. Robinson
and united with the first church in Palermo, of which M
R. was then pastor. (see history of that church.) In 181
there was some revival in Palermo and Beaverhill, and fo
the convenience of the brethren in the latter place, the
were embodied into a separate church. They had forty-si
members. In 1814 Thaddeus Bailey received a license t
preach and was beneficial to the church. In 1821, Elde
Daniel Ricker received the pastoral charge, and labore
with them till 1834, though not the pastor so long. Eld. E
Coy next aided the church for three years with a part of h
ministry. Since 1838 they have had no pastor, and but
small amount of preaching. During ten years their numbe
has decreased about one half, including some small dismi
sions to aid in the formation of other churches. The
present number is thirty-three.*

SECOND MONTVILLE. This church originated with
revival which blest the people of Montville in 1812, unde
the labors of Elder Job Cushman, pastor of the first church
and Wm. Davis, then a licentiate, who united with th
second. In September of that year, it had thirty-thre
members. For nearly twenty years it was not blessed wit
a pastor, or many gospel privileges, consequently it enjoye
far less prosperity than the first church. Its numbers su
fered a gradual decrease. During its existence and pr
gress, it received some ministerial aid from Eld. Simo
Fuller, but its vitality was too near extinguished to
revived by the application of any outward means: and
lost its name and place among the churches in 1832.†

ISLE AU HAUT. On the Isle au Haut God revived h
work in 1815, by the ministry of Eld. Samuel Allen of De

*Min. L. and W. Asso. †Min of L. A. and W. A., 1812 and 1831.

Isle, and a church of seventeen members was organized and put under his charge. The next year the blessing of revival was conferred upon Deer Isle, by which the church here was enlarged, and for the good of both, the two churches united in one body. This connection continued till 1838, when the branch on the Isle au Haut withdrew and joined a church on the 'Little Deer Isle.'

THIRD CHURCH IN CHINA, (first called SECOND HARLEM.) See history of the first church, p. 151.

SECOND THOMASTON. As the inhabitants increased in Thomaston, so increased the Baptists among them. By frequent revivals the first church became numerous and covered a large territory. Owing to the distance from the west village where a large part of the members resided, and to the increasing call for their united labors in that rapidly growing place, it was deemed expedient to embody these brethren into a separate church. They therefore took their leave of the mother church, and were recognized on the 20th of January, 1816; Job Washburn was chosen deacon, and Hezekiah Prince, church clerk. The former afterwards became its useful pastor, and the latter rendered during his life most efficient services to the church. Eld. S. Baker preached one Sabbath in a month till the next December. From that time to 1820, they received the occasional labors of Eld. A. Fuller and Eld. B. Ames. The following circumstance shows how this church venerate the christian Sabbath. The first case of exclusion was for setting fire to a brick-kiln, so as to violate the requirements of that day.

Eld. John Wakefield received ordination by the call of this church, and labored with them as an evangelist a part of the time, about two years. In 1822 deacon Washburn was ordained as an evangelist. He was elected pastor in 1824, and continued to officiate till 1841. Under his min-

istry the church enjoyed more than usual prosperity, and were blessed with several extensive revivals; and from strong attachment to Eld. W., on the part of many, there was some unpleasant altercation in view of his dismission. But soon the excitement passed away, and the church united in the settlement of William Lamson, who served them one year. In 1836 there was a division of this church the circumstances of which make it an event important to the history of the Baptists in this village. By mutual agreement, that part of the church living in the east part of the village, and about the old house of worship, were organized by the name of the 'First Baptist church West Thomaston.' For the circumstances which led the way for this division, we refer the reader to the history that church. Eld. Washburn became a member of the new church in 1841, and has since officiated as chaplain the State prison. A commodious, but perhaps too expensive house of worship had been erected in 1837. During the summer of '42, their pulpit was supplied by Rev. Hutchinson. In November Rev. A. Felch became the pastor, who continued one year. [Rev. L. B. Allen was their pastor in 1845.]

Second Sedgwick. A part of the members of the first church in Sedgwick, living at what is called 'Sedgwick Bay,' a place some distance from the centre of the town, a separation was deemed advisable. A second church was organized in 1828 of thirty-five members. By the Lord's blessing, in a few months this number was nearly doubled. Eld. E. Pinkham was pastor from 1828 to 1832, and from 1835 to 1839; Eld. Amos Allen 1834, and Eld. L. Kingman 1841, and Eld. S. M. Rice 1843. And the church has been much assisted by the occasional labors of Eld. of the first church.* God has frequently revived his work

*John C. Tibbett's Com.

among them, so that now they are prosperous, with one hundred and eighty-seven members.

Brooksville, (first called Second Sedgwick.) This church originated with the first church in Sedgwick. In the vicinity of what is now Brooksville, a number of persons became pious in 1816, by means of an extensive revival in Sedgwick. Forty-one were dismissed from S., who united with others in forming this church in B. It had sixty-eight members in September. Eld. A. Allen soon began to labor for their spiritual advancement, and became its pastor in 1818, and was their useful leader till 1833, when the church had a total of one hundred and sixty-one. He was succeeded by Eld. Ebenezer Mirick, their present pastor. And although a faithful minister of Jesus Christ, yet the church since 1834, has sustained a net loss of eight members. There have been in this period large dismissions to aid other churches. Of its members, Lemuel Norton and Noah Norton, Jr., have become ministers. It has one hundred and eighty-three members, and enjoys moderate prosperity.*

Second Brooksville. During the same revival in 1816, and soon after the first church in B. was embodied, a second church was organized. The next year when it united with the Association, it numbered thirty-six, and had for its pastor, Eld. Edward Carter. This was among the unwise movements of Baptists. In 1824 the pastor became discouraged and gave up his charge, and after struggling without progress till 1833, they were dropped by the Association, and the brethren advised to unite with the first church. In 1832, they numbered twenty-two, and in 1834, fourteen united with the first church.†

Mt. Desert. The early settlement of this mountainous Island is full of interest to the historian. For particulars

*Min. L. E. M. and H. Asso. †Rec. of Asso.

we must refer the reader to Williamson's history of Maine vol. 1, pp. 198, 201 and 216. It was on this spot that two Jesuits, Bairde and Masse, first planted the Papal cross on the soil of Maine in 1608; and it was here that a French colony was soon after commenced and a fort of defence erected. But as we have seen, the French were driven in 1613 from the Island by the colonists of Virginia—the Papal cross thrown down and another erected in honor of the Anglican Episcopacy. From this time till after the revolutionary war, the Island remained a desert indeed. Then commenced a permanent settlement, and soon Congregationalists began to favor the people with the gospel by their missionaries, and 'previous to 1798,' they had a church on the Island.

Previous to 1790, Elders E. Snow and Case raised the Baptist standard on the Island, and this year, a very extensive revival on the northern side of the Island was witnessed by them; and in 1799, a church was constituted there, now Eden.* The true light which now began to shine, soon cast its radiance over the whole Island, and Baptists multiplied in every part of the Island. But in Mt. Desert, the southern part, those who embraced their sentiments remained in the Congregational connection till 1816. This year, this part of the Island was blessed with a revival, and those who had been halting between two opinions, now decided for the Baptists, left the Congregational church, and were with others embodied into a church, consisting of fifteen members. The principal minister in this work was Eld. Bryant Lenin, who, with Eld. Case and a council, organized the church. It was a small building, but being 'fitly framed together,' it prospered, and in one year its number was more than doubled. Being destitute of a pastor, and meeting with some opposition from the church

*Eld. Case's Jour. 1799.

hich some had left for 'conscience sake,' and for the uth, they experienced but few alterations for seven years. n 1821 Eld. L. Norton became pastor, and officiated six ears, but his course was fruitful of trials rather than suc- ess. He was dismissed therefore in 1828, and has since ecame a Free-will Baptist preacher. During the next five ears, the winds howled and the storms beat against the hurch, but its faith was not enfeebled, nor its hope with- red. And in 1833 the anticipated blessing came in a ost refreshing and extensive revival, which strengthened ie church by an addition of thirty-eight members. The bility of the church was now increased, and they extended call to Eld. Calvin L. Cary to become their pastor, who as ordained over them in July 17, 1833.

With the occupancy of their old house of worship, they ad many severe trials, there being other owners in part, ut now they have rest in their own new house, built in 837. The church owns a fourth of another house in nother part of the Island. Few churches have been more armonious among themselves than this, and none more rompt in discipline. It has one hundred and thirty-one iembers, who are engaged in the various works of benev- lence.*

Monroe, (first called Hermon.) A church of twenty iembers was gathered here in 1816. Eld. R. Lambert as labored with them during two short periods. But for ant of correct instruction they fell out by the way. By eceiving members excluded from the church in Frankfort, hey exposed themselves to the censures of the Waldo Association, and they withdrew from that body in 1836, ut were restored in 1840.† The church is still a feeble nd destitute body of but twenty-two members.

Appleton. Previous to a revival of the work of God

*Rev. C. L. Cary's Com. and Min. of H. A. †Min. W. Asso.

in 1816, 'vice and immorality' abounded in Appleton, and but here and there a praying person could be found. This year the Lord sent his servant, Eld. John Roundy, among the people, whom the Spirit of the Lord made a messenger of mercy to many souls. Materials for a church were now prepared and brought together. The church was organized in October, consisting of twenty members. About the same time Eld. Abiathar Richardson began to preach to their edification. He was ordained their pastor in October, 1820. The church has never been blessed with extensive revivals, but with a general prosperity. Its numerical increase has been however small, consequently they have not been able to provide for their accommodation a house of worship. In 1822 some of its members were dismissed to aid the embodiment of a church in Searsmont. Its prospects are good. It numbers forty-three members.*

Second St. George. The Baptists in St. George multiplied rapidly under the able and faithful ministry of Eld. Ames. For the extension of their influence and usefulness, it was judged expedient that a second church be set off from the first in 1817. It was organized in Sept. with eighty members. Till 1837, Eld. Ames officiated as pastor in both churches, preaching one half of the time with each, and God blessed his labors with wonderful success. Both churches were blessed with a revival.

In 1838, Eld. Wm. Johnson became its pastor, when both churches had a constant ministry, and both were again blessed with a refreshing from the divine presence. To the second church one hundred and fifty-one were added by baptism. Eld. Johnson continued with them about two years, and was succeeded by Eld. Alfred Lothrop, when the church was again enlarged by a revival. In 1840, its numerical strength was now nearly double that of the mother

*U. N. Dyer, Ch. Clk., Com. and Rec. of Min.

church, In 1843, it numbered two hundred and fifty-two.*

Eden. (See his. of Mt. Desert church). Elders Snow and Case visited this part of the Island as early as 1790. In 1799, God revived his work here under their ministry.† A church was organized, with thirty members. In 1801, Benj. Downs became its pastor ; but his unchristian conduct brought the church into severe trials, and for about fifteen years, they had little rest. In 1812, Eld. Lemuel Jackson endeavored to restore prosperity, and was partially successful. In 1814, Samuel Swett became pastor ; but by unchaste conduct, he brought another dark cloud over the prospects of the church, and occasioned his own dismissal from the ministry. But notwithstanding these disasters, the church made some progress, and sustained respectability. Sympathy and compassion were enlisted in its favor, and timely aid was afforded them. Elder Case made them frequent visits and comforted them. In 1816, Eld. Lemuel Rich preached here with some success.

In 1817, Eld. Enoch Huntting became the town's minister and the church's pastor. By a wise and faithful ministry, he led them forward fifteen years, and was much beloved by the people. He resigned in 1832, leaving the church in a prosperous state. Since that time they have had no pastor, and consequently their cause has been retrograde. Members, ninety-eight.‡

Prospect. A church of eleven members was gathered in Prospect in 1817, by Eld. Thomas Merrill. In 1825, it was left destitute, and in 1836, the Association dropped the church, and recommended the members, twenty in all, to unite with other churches most convenient.§

Second Nobleborough. Nobleborough is a town which has been highly favored of the Lord. It has been

*Rec. of the Asso. †Eld. Case's Jour. ‡Comfort Thomas' Com. and Rec. of Asso. §Rec. of Asso.—Waldo Asso. 1836.

distinguished for extensive revivals of religion. The first church under the ministry of Elder Pilsbury, increased with unusual rapidity, and its influence was felt in adjoining towns. In 1819 a second church organized with fourteen members. They resided in the towns of Nobleboro', Bristol, and New Castle. Elder Manning, of Nova Scotia, preached the constituting sermon. Most of these original members have entered into 'rest.'

Elder A. Judson, from Plymouth, Mass., (father of the Missionary,) was their pastor two years. In 1823, Elder D. Dunbar, from Scotland, then from New Brunswick, became their pastor. God owned his ministry. In 1824 a very general revival added ninety to the church. Mr. Dunbar left this for another field of usefulness. Elder Winthrop Morse was their next preacher about one year, and Elder C. Blanchard became pastor in 1827. In 1832, the prospects for a general revival began to brighten, and the next year the blessing was abundantly realized. Seventy-five were added by baptism, as the ingathering of the harvest. Elder B. resigned in 1836, and the church was supplied till 1838, with preaching by Elders J. F. Burbank, and P. Pilsbury. Elder W. T. Sargent was pastor from his ordination, 1838, about one year; after him they had a supply from Thos. Frost, at Thomaston. These frequent changes operated unfavorably on the general prosperity of the church, although some temporary good was done by occasional efforts. Elder H. Hawes entered on the pastoral office here in 1841, and has been eminently blessed in two extensive revivals. They have recently built a large and convenient meeting-house, and are progressing in the various religious enterprises, with a total of two hundred and eighty-six members, making a net increase of one hundred and fifty-three since Mr. H. began to labor with them.*

*Joseph Cotter's Com., and Records of Asso.

Bangor. About the year 1780 settlements began to appear along the banks of the Penobscot river, and a few families had gained a residence at the mouth of the Kenduskeag, where now is the city of Bangor. As this settlement increased, professors of religion also increased. The Congregationalists, who now sustain so prominent an influence in the city, were the first to make religious efforts in the settlement, by their missionary, Rev. Mr. Noble, who was sent by the Legislature of Massachusetts, in 1788, to itinerate for the spiritual good of those new settlements on the Penobscot. He was succeeded by a Mr. Boyd, in 1800, and the latter by Rev. Mr. Loomis, in 1811, when a Congregational church was organized in Bangor.* It is believed that 'as early as 1802, Baptist principles were introduced into Bangor' The Baptists were so few, and their sentiments and religious practices so little loved by the people generally, that for several years it was thought inadvisable to organize a church. They therefore attended upon the Congregational ministry, to the support of which they 'were obliged to contribute.' In 1817 they commenced holding special prayer meetings at their dwelling-houses. How sure the promises of God! When his elect cry unto Him day and night, He will avenge them speedily. In November of that year, by the direction of the Maine Missionary Society, Elder Case commenced a mission in the counties of Waldo and Penobscot.† In December he visited Bangor, and finding a few hungry, thirsty, and anxious Baptists, he remained a short time with them, and by his prayers, preaching and counsels, they 'were cheered and encouraged.'

During this missionary visit, Elder C baptized two persons, the first administration of the ordinance agreeably to gospel direction and example in town,† and by his advice a

*Green. Eccl. Sk. pp. 218, 219. †Eld. Case's Journal, 1817.

council was convened, whom he assisted in the organization of a church, the same month, consisting of eleven members, five males and six females.

At this time the population of Bangor did not exceed probably the number of one thousand, and among these was a Congregational church, and a Methodist congregation. In the aggregate, the Baptist influence was small, and their disadvantages many. 'Although the road was open for a rapid progress in the christian race, as private christians, yet as members of a visible church, they had assumed new duties, relations, and responsibilities;' and to accomplish the work 'of their high calling,' it required much patience, perseverance, and more than all, 'living faith.' For two years they had no regular preaching, but held stated meetings for devotion, and had comfort among themselves. In 1819, Eld. Otis Briggs became their pastor, and aided their advancement about two years.

In 1827, feeling the inconvenience of meeting in private dwellings and in school houses, they began to desire a more suitable place of worship. But there were difficulties in the way. Their number was few, and their means inadequate to the undertaking. But they resolved to make the trial; nor was their attempt in vain. They found liberal friends. Among their contributors, was the late N. R. Cobb, Esq., of Boston, and the Hon. N. Brown, of Providence. In 1828, the house was completed at a cost of $10,000. It is a brick edifice, fifty feet by seventy feet, and furnished with a good bell, mostly by the generous liberality of the late B. Bussey, Esq., and J. P. Boyd, Esq. It occupies a central and favorable position in the city. While the work of building was in progress, God in great mercy smiled on the builders.

The State Convention sent a missionary to their assistance, Rev. Isaac S. Smith, and God went with him. He

was followed by brethren E. Going and A. Wilson. Sixty-one were baptized and added to the church. Since that memorable period, the church has prospered under the labors of several pastors, who have officiated in the church successively as follows: T. B. Ripley, from 1828 to 1834; T. Curtis, from 1834 to 1837; A. Wilson, of Portland, from 1838 to 1841; and J. Chaplin, their present pastor, since 1842. This church has granted licenses to nine of its members. Its present number is two hundred and forty-three.*

Windsor. This town was first called Malta, next Gerry, and then Windsor. In 1819, a church of fifteen members was gathered here by the name of Malta. In 1821 it disappears from the records of the Association; but in 1829 a second church in Malta appeared, with twenty-six members. Eld. E. Trask was their pastor from 1830, about three years. They have since generally had stated preaching a portion of the time. They have eighty-nine members.†

New Castle and Alna. New Castle was among the early settlements in the Pemaquid country. A fort was erected on a neck of land on the Sheepscot river, but it was destroyed by the Indians, with all the buildings in the settlement, in 1680.‡ It was not recommenced until about 1730. Soon after this last beginning, the Presbyterians, by the direction of the 'Boston Presbytery,' established a missionary here. After a series of difficulties, the Presbyterians were displaced by the Congregationalists about the year 1776, under the pastorate of a Mr. Whiting.§

The first sermon preached here by a Baptist, was by Eld. Case, in 1784, while on his first journey to Thomaston, which was followed by occasional preaching by him and others. A few became Baptists and united with the

*Com. by M. Giddings, Ch. Clk. †Min. L. and W. Asso. ‡Sullivan, p. 165. §Green. Eccl. sk. p. 100, &c.

church in Thomaston, as early as 1786;* but afterwards united with the Baptists in Nobleboro'. For many years they were but little known, and gained but a limited influence in town, while the sentiments of Pedo-baptism was gaining a dominant power over the people. It was not till 1820, that it was deemed expedient to organize a church on the New Castle side of the river, and even then there were but twelve persons to unite in the Baptist Articles. They commenced however from a regard to duty, and with faith in God. For many years the purity of their love and the strength of their faith were tested by continuous trials and disadvantages. The church remained nearly stationary till 1831, when God, by a blessing upon the labors of Gardner Walker, a licentiate, revived his work in New Castle and Alna, and made additions to their number. This was the beginning of a day of prosperity. From 1834 to 1836, Eld. E. R. Warren was their pastor. In 1842, a glorious era in the history of this church commenced. At a quarterly meeting held with this church in the autumn of this year, the Lord commenced a most interesting revival which extended into 1843—added by baptism one hundred and fifty-nine to the church, and resulted, in the early stage of the work, in the settlement of Eld. William Day as pastor, who was eminently successful in promoting this work. This connexion still continues, and the church is prospering, with two hundred and twenty-one members.†

Waldo. A church of twelve members was organized here in 1820. Having no meeting house, they have been driven from place to place, and when ejected from school houses, their own dwellings have been their bethels. They have not had preaching more than one-fourth of the time from their organization. It has been aided by the untiring efforts of its worthy deacon, N. Gurney. By these means

*Eld. Case's Journal. †Min. L. A.

nder God, it has sustained visibility, and exerted a favorble influence on society. Its present number is thirty.*

Dover. The forests in Dover began to yield to the arly settlers in 1803. It was long however, before the nconveniences of a new country were overcome, and resience was gained here with comparative ease. The first ious persons in town were emigrants from distant churches. For many years there was no religious society in the settlement, and the few pious in their private and scattered positions, sighed for gospel privileges. The number of Baptists as small, and yet seeing their neighbors, and their own hildren in this wilderness, becoming more and more careess of their morality, as well as of their spiritual interests, hey began to feel the necessity of some united and gospel ffort for their benefit.

Six of these pious Baptists entered the work, requested council, and were embodied into a church June 20, 1818. This was the first religious society in town. Soon, additions were made to them by baptism, the fruits of the 'good seed' own by the occasional missionary, who had previously enetrated this almost pathless desert. The first three ears constituted a period of trials and blessings. Their neetings were frequently disturbed, and sometimes entirely roken up by Universalists and rejected Free-will Baptists. They however persevered and made some advancement.

In 1821, Eld. N. Robinson, of Cherryfield, visited them, nd by their request became their pastor in 1822, which ffice he sustained with usefulness till 1834. During this eriod, the church was blessed with several refreshing easons. They then employed, (1834,) Eld. E. Huntting, ne-half the time for several months, and in 1835, Eld. J . Page became their pastor. Since that time they have

*Min. L. and W. Asso.

built a convenient house for worship. They have eigh
five members.*

Wiscasset. An attempt to gain a settlement in 16
on the site where now stands the pleasant village of Wis
set, was prevented by the Indians; so that no perma
beginning was made there till about 1730.† The religi
views of the first settlers were Episcopalian and Congr
tional. Each sect had organized a church in the anc
Pownalborough, which included Wiscasset, Alna and D
den, previous to 1773.† The latter has since become n
numerous.

As late as 1821, there were not more than two or th
Baptists professors in the place. In the early part of
year, Rev A. Wilson began to preach to the people,
the Lord blessed the word. In the course of that y
eighteen were baptized, and in 1822, a church was org
ized. The same year a convenient meeting-house
raised and finished. Mr. W. left in the early part of 18
since that time they have been aided by W. Morse,
Glover, A. Wood, P. Pilsbury, and J. C. Morrill. T
are still a feeble church and embarrassed with serious tri

Corinth. Among the first settlers of Corinth, th
were a few Baptist professors.‡ Eld. Case was am
them in 1821. They were collected into a church in 18
by the efforts of Eld. S. Dexter, who became its pastor
same year. The original members were eighteen. E
D. continued pastor till feeble health caused his resigna
in 1832. During his ministry, the church rose gradua
increasing in numbers and strength. In 1830, they c
pleted a house for worship, furnished with a bell. Du
the summer of '33, their pulpit was supplied by Eld.
C. Rider, to the edification of the church.

*Eld. N. Robinson's Com. and Min. L. and P. Asso. †Mass. Hist.
vol. 7, p. 163, cit. by Greenleaf. ‡Eld. Case's Jour.

Their next pastor was Eld. R. C. Spaulding. He was indefatigable in his exertions, and God honored him and the church with a signal success. The first year of his charge, a revival began—the weak things were strengthened, the Sabbath School furnished with a library of 300 volumes, a maternal society formed, and temperance advanced. During the charge of Mr. Spaulding to 1843, one hundred and sixteen were added to the church. Dea. John Huntting, one of its original members, has been a distinguished blessing to this people. They are benevolent, active, and a reading people. Their present number is one hundred and fifty-five.*

Waldoborough. Through the influence of Baptists in Warren, east of Waldoborough, and in Nobleborough, on the west, they gradually increased in that town. The prevailing religious views were from an early period Congregational. In 1824, a Baptist church was constituted, of thirteen members.† In 1826, Elder Samuel Chisam became pastor, and the church began to move forward. In 1834, they received a small accession. In 1837, Joseph Wilson became pastor, and from that time to the present the church has witnessed almost one continual revival. Few churches have been more signally blessed than this, during the charge of Mr. Wilson. Its numbers have been increased by nearly two hundred. Their outward condition is prosperous. They now exert their share of religious influence in town. They have two hundred and sixteen members.

Albion. Baptists in Albion began to multiply with the settlement of the town, and began to unite with the several churches in China, as was most convenient. With these churches they continued to operate till 1824,

*Min. P. Asso. †Lin. Asso. Records.

when their own convenience and the interests of their cause in Albion, required their united efforts there. They therefore took their leave of these churches, and were embodied in gospel order. Their number was twenty-four, with J. Lewis, from the third church in China, as their pastor. In 1826, Nathan Thomas, one of its original members, was ordained pastor. In 1830, a revival commenced. Nathaniel Copeland was set apart by ordination as an evangelist in the church, whose labors were united with their pastor. In the winter of 1831, the revival became general and glorious, and added ninety-three to the church by baptism. This was a season still in grateful remembrance by these Baptists. It was a most signal display of Divine mercy in their favor. In 1832, Mr. Copeland was pastor. In 1833, Elder D. Stevens became a member, and supplied the church with preaching. He was made pastor, 1834. In 1839, Elder Copeland again received the pastoral care, preaching with them half the time. His connexion continued to 1842, since which time Elder I. S. Smith has had the pastoral care, bestowing one half of his labor for their benefit. During this rapid succession of ministers, the church has had some trials, but has nevertheless advanced in influence, though its numbers have diminished. In 1839, it had one hundred members; in 1843, its number was seventy-four.*

Atkinson and Milton. The first settlers in these towns had but few gospel privileges. In 1824, Jonathan F. Page settled in the east part of Atkinson. In a neighborhood of twelve families, there was but one pious person. In the summer of that year a revival commenced, by the private exertions of Mr. Page. This work continued about a year, and blessed the

*Min. L. and W. Asso.

whole settlement with its influence. It also extended into Milton, and in 1825, a church was organized of members from both towns, and in September numbered twenty-three.* In 1829, Elder W. Oaks supplied them with preaching a part of the time. In 1830, Mr. Page, who had been so useful to them as a private christian and as a licensed preacher, was ordained in this church as an evangelist, and has since preached a part of the time, much to their benefit. A revival was experienced in 1833, under his ministry. Though blessed with refreshing seasons, and some increase, they have never possessed the ability to provide a house of worship, or to settle a pastor. They have thirty-four members.†

THIRD JEFFERSON. A third church in Jefferson was gathered in 1824. Their original number was twenty-two. Elder William Burbank, ordained to the gospel ministry by the second church, became their pastor, and continued in their service till 1842. It has been favored with several revivals. Elder Enos Trask was once a worthy deacon in this church, and aided its progress.‡ In 1843, Elder T. Goldthwait became pastor, and it was increased by the fruits of another revival. It now numbers seventy-eight members.§

SEARSMONT. In 1827, a church was organized at 'Hazelton's Mills,' in Searsmont, with thirteen members. In 1839, C. G. Porter, a licentiate from the church in Calais, commenced preaching with this then almost lost church, one half of the time. In 1840, he was ordained in the church as an evangelist. In 1842, a revival attended his labors and increased its members, and strengthened its hopes. To the active and pious exertions of the late Bailey Moore, the church owes

*Min. L. A. 1825. †Eld. J. F. Page's Com. ‡Eld. Wm. Burbank's Com. §Min. of D. Asso.

much of its prosperity. In 1843, it had forty-seven members, without a pastor.*

THIRD WHITEFIELD. This church was constituted in 1828, mostly of members dismissed from the then second church. In 1829, it had twenty-four members. Jesse Crowell was its first deacon. Elder William Pool, one of its original members, was ordained its first pastor, April, 1830, and was its principal promoter, till 1842. For several years this church enjoyed great prosperity, as the results of general revivals. Then followed a season of drought and declension, with a loss of members. But the last two or three years have been more fruitful. Since the old and first church in Whitefield was lost, this church has been denominated the second; the second having taken the place of the first in the Associational catalogue. Their present number is eighty-one, without a pastor.†

NORTH WHITEFIELD. This is the fourth church gathered in Whitefield. Its original members were mostly from the third, now called the second church, and in Sept. 1832, it had twenty-nine members. William Glidden was their deacon, and in 1834 it received some addition by a revival, but the next year was nearly reduced to its original number, by means of dismissions to form a church in Patricktown Plantation. In 1840 it received some accession of members. A committee from the Association visited these brethren in 1841, who found them in a feeble state, having had no preaching for many years, and possessing but little energy—their number was reduced to fourteen.‡

THIRD THOMASTON. In 1832 an extensive revival was enjoyed by the first church in Thomaston, under the labors of Elder Kalloch, which extended its converting power into

*Eld.C. G. Porter's Com. and Min. W. A. †Min. L. and D. A. ‡Min. L. A

the 'Shore Village.' The distance from this village to the places of worship in the older churches, dictated the organization of this third church. The first meeting these brethren held in separate capacity, was in January, 1833, and in February the church was organized. Elder Kalloch was at once invited to become their pastor. But after six months consideration of the matter, he declined. From a strong attachment to him who had been the honored instrument in the conversion of many of their souls to God, they again renewed their request. The call was too urgent to be again rejected. He accepted, and entered the charge, Feb. 1834. The church for one year was enlarged by a gradual increase. In 1835, as the rich harvest of a series of special meetings, and of a solemn and interesting work of several months, a large addition was made, mostly of heads of families. This revival added ability and influence, as well as members. They were now able to build three-fourths of a house of worship, the Congregationalists building the other fourth.

In 1838, another general revival was witnessed, as the fruit of a discussion on the subject of gospel 'communion.' This was somewhat singular, and seldom so happens, but God honors his own gospel. 'At first,' says Elder K., 'many of the church feared, if not opposed, a controversy upon this subject,' between their pastor and the Congregational minister, Mr. Fessenden. 'But they were led to prayer and faith, and the Spirit of the Lord came down, and scores were converted to God.' In 1838 the church sold their proportion of the old house, and erected a neat and convenient house for themselves. But these seasons of mercy were like 'the few drops before the more plenteous shower,' compared to the revival enjoyed in 1842 and 1843, in which nearly two hundred were added by baptism. Truly this is a highly favored branch of Zion. It has

prospered with the flourishing village in which it is situated. Mr. K. is still their useful pastor, and the church numbers four hundred, who exert a powerful influence in favor of the gospel of Christ.*

Richmond. This church is located in a pleasant village in the town of Richmond, fourteen miles south of Augusta. Previous to 1833 Baptists had made no public efforts here, excepting an occasional lecture by a visiting minister. This year a few Baptists residing here raised a sufficient sum to secure one fourth of the ministry of Rev. C. Blanchard, then pastor of second Nobleboro.' This supply was continued through the winter of '34. During these efforts, Eld. L. C. Stevens established himself here as a teacher in the Academy, and preached to the people when not provided with a minister. Soon some special religious attention was gained, and a few conversions occurred. These were the preliminary movements to the organization of a church, which occurred in October of that year, with L. C. Stevens, pastor. It had but eight members, including the pastor and his wife. It has since prospered by a gradual and annual accession to its numbers and to its strength. Mr. S. resigned in 1837. He was succeeded in the office by Rev. F. Ellis, who administered to their profit from July 1839, to October 1840, and in January 1841 Mr. Stevens again became pastor, but left again in 1842. Since then they have had no pastor, but are encouraged to persevere with forty-five members.†

Patricktown Plantation. A church was gathered in this town in 1835. It has advanced prosperously with the few means it has enjoyed. Elders J. White, Josiah Hallowell, and B. Ring have done much towards its progress. It commenced with less than a dozen, it now has sixty-six members.

*Church Records. †Abial Avery, Ch. Clk, Com., and Min. L. and B. A.

Washington. A church of twelve members was reported to the Association, and united with it in 1835. Josiah Wilson, a distinguished member, and a licentiate, did much in aiding these first movements of the Baptists in this town. For several years, with some assistance by the Association, they obtained a gradual increase. The year 1843 was one of peculiar interest in their history. By a general revival their number was doubled. They now have a flourishing and influential body of seventy members. What gratitude is due to God for his wonderful grace!*

Third Nobleborough. With almost unparalleled progress Baptists increased in Nobleborough. In 1836 an extensive work of grace was carried forward by the Spirit of the Lord in the first church, during which the number of one hundred and fifty-one united with them by baptism. The instrumentalities employed to promote this revival, were Elders E. Trask, (pastor) and S. Flagg.

A division of the church now became expedient for the convenience of the brethren, and important for the advancement of the cause. Fifty-four dismissed for that purpose, were constituted into a third church, and Elder S. Flagg received the pastoral charge. He was succeeded in the office the next year by Elder Daniel Whitehouse, for one year, when Eld. Flagg again resumed the pastoral responsibility, and was their minister till 1842. Since then they have preaching by Elder E. J. White one half the time. A general prosperity has attended their movements. They have one hundred and nine members *

First West Thomaston. This church originated with a diversity of opinion in the second church, respecting the building and locating of a new meeting-house. The difficulty dictated a mutual separation; one part to continue to occupy the old house, the other to build where they

*Min. L. A. and D. Asso.

chose. This was in 1836. Those who were to remain in the old sanctuary, fifty-seven in number, were organized by the name of First West Thomaston.

At their invitation, Eld. D. Bartlett became their pastor in 1838, and continued in their service about two years. He was succeeded in 1840 by their present pastor, Eld. D. Small, then a student in the Thomaston Theological Institution. In 1842, their members were increased by a refreshing revival. In 1841, they sustained a very great loss in the death of the devoted and enterprising Hezekiah Prince. The Association, and indeed the whole christian community might reasonably weep his departure. This people still worship in the old house; and have fellowship with God and with each other. Their present number is one hundred and eight.*

Damariscotta Mills. Previous to 1841, a few Baptists resided at these mills. By their request, Eld. Wm. Day visited them in the spring of that year, opened a series of meetings, invited neighboring ministers, and all engaged in the work of the Lord; and the Spirit came down, converted sinners, and thus prepared materials for a church, which was soon organized, with thirty-eight members. It has never had a pastor, but has had stated preaching a part of the time, by Elders Wm. Day, M. Byrne, A. B. Pendleton, and J. W. Lawton. Their number is thirty-nine, and they feel the need of assistance.†

Cushing. For convenience and increased effort, the old church, 'Friendship and Cushing,' was divided in 1842. The brethren in Cushing were organized, with ninety-eight in number. Eld. D. Bartlett preached during that year with both churches, bestowing on each an equal proportion of his ministry. The next year he was succeeded by Eld. C. P. Bartlett. In 1843, this church had ninety-seven members.‡

*Ch. Rec. †J. Winslow, 2d. Com. ‡Min. L. Asso.

THIRD CAMDEN. A third church was gathered in Camden in 1842, composed mostly of members dismissed from the second church. It is situated in a growing village, and promises much usefulness. C. C. Long was ordained an evangelist in this church the next day after its organization. They have since enjoyed one-half of his labors. Their number is increased to twenty.*

THIRD ST. GEORGE. In 1842, a third church in St. George was organized with thirty members, dismissed from the first and second churches. It has been aided hitherto by one-half of the labors of Eld. J. Kalloch, and 'their prospects are reported to be encouraging.' Their number in 1843, was thirty-three.*

CHAPTER XVI.

LINCOLN ASSOCIATION.

Organized in 1805. After 13 years it gave rise to Eastern Maine in 1818; and in 7 years more to the Penobscot in 1825; and 17 years later to the Damariscotta, in 1842.

THIS ASSOCIATION was organized at St. George, Sept 1805. It was then composed of eighteen churches; sixteen of which had been previously dismissed from Bowdoinham, each of which were chronologically noticed in the history of that body; and two, Palermo and Sedgwick, which had never before united in such a connection. This Association embraced at that time all the territory east of the Kennebec river, and has yielded as its legitimate fruits four other Associations, Eastern Maine, Penobscot, Waldo and Damariscotta. Originally blessed with a numerous and able ministry, and subsequently with a rich bestowment of the same blessing, and by the continuous and

*Min. L. Asso.

abundant spiritual influences which have attended that ministry, this Association has ever been distinguished for more than a common prosperity. The efforts of Elders Job Macomber, Elisha Snow, Jesse Martin, Nehemiah Gould, Coker Marble, Joseph Bailey, Ephraim Hall, Andrew Fuller, Jabez Lewis, Thomas Ames, John Haines, Nathaniel Robinson, and Daniel Merrill, were united with others to promote the stability and progress of this new Baptist enterprise in the State. The articles of Faith and Covenant, as revised and adopted by the Bowdoinham Association in 1802, were now received as the creed of this body. These articles have since undergone a revision, which will be noticed in another place. Missionary operations were continued by these brethren, and the plan of voluntary supplies to the destitute was adopted by the ministers.

At its second anniversary in 1806, this body rejoiced in view of the gradually extending prospects of their cause in this new part of the State, but they mourned over the low state of their churches. The churches, 'Unity,' 'Columbia' and 'Bluehill,' were added. It was recommended to the churches to observe in concert with the Bowdoinham Association, the first day of January, as a season of Fasting and Prayer, for special blessings. The only missionary operations as yet commenced by this body was that of voluntary supplies.

Four new churches, Northport, Montville, Carmel and Surry, were added in 1807, and several ministers entered this new field; some by ordination, and others from other parts of the State. There was evidence that their cause was acquiring a more extended influence.

The anniversary in 1808, was an unusually interesting session. Elder Pilsbury, in the circular, says: 'that unanimity which prevailed during our present session, that one-

ness of soul which possessed our breasts, together with the soul reviving intelligence in your letters, almost overcome us, and constrained us to cry out, 'Truly, what hath God wrought: God is good to Israel.' The days of Fasting and Prayer continued in the churches were not in vain. Most extensive revivals had enlarged the churches, and ten new ones were received at this meeting, with an increase of ministers. Their success encouraged them to press on to victory, believing that truth would finally rise in holy triumph over error and darkness.

From 1809 to 1818, the Baptists in this Association met with some opposition, and were guilty of short seasons of declension and inactivity; but generally were devoted to the cause of God, and obtained extensive prosperity, and a wider spread of influence. Twenty-five churches were brought into union with the Association, some of which, however, had existed several years previous, and the body was increased by an addition of about two thousand members. Nor was their zeal, their benevolence, their confidence of success, and their spiritual power increased less than their numerical strength.

The years 1815, '16 and 17, were distinguished for extensive revivals, and large additions to many of the churches by baptism. During these years, therefore, things that had withered by declension were revived, and things that were scattered, were gathered together. The solitary places were made glad, the barren heath put on a beautiful blooming.

As the churches multiplied, and the field enlarged, God raised up ministers and pastors to take charge and to cultivate it. In 1817 this Association was blessed with the active labors of thirty-four ordained ministers and five licentiates. A missionary spirit and zeal characterized their movements. The system of voluntary supplies was con-

tinued till 1811, and in 1812 a Missionary Society was organized to aid the destitute within the limits of the Association, and the churches were requested to raise '*one cent* a month from each member,' to aid the design of the society, and some of the churches entered into the work, and for some years fully met the expectation of the Association, while others were delinquent. In the Foreign Missionary cause the Association moved simultaneously, and liberally with their brethren in the State. In 1815, 'The Female Cent Society,' to aid Foreign Missions, was created in the bosom of the Association. This society has done much for the cause by their weekly contribution of 'one cent' severally.

During this period also, many questions were examined and disposed of which were considered of importance to the union and welfare of the denomination, and the cause of God generally. In 1813, the Association decided by vote, 'that it is expedient that a council be called by the churches to depose an *Elder* from, or restore him to office.' In regard to the formation of the pastoral connection, the Association gave as their united opinion, that 'whenever a regular ordained minister in our order shall enter into an agreement with any of our churches to be their teacher, he is considered by us as their stated minister or *pastor*;' and as regards the baptizing and ordaining persons from a Pedobaptist connection, this body of Baptists say: 'that ordinations administered in that church which *by principle* practise the baptizing of the impenitent, confer no authority upon any who may be afterward baptized and joined to the kingdom of God, which does and always has received the baptism of repentance for the remission of sins.' The observance of the first day of January as an annual season for Fasting and Prayer, was still continued

in the churches. In 1812, the fourth day of July was set apart for the same purpose.

In 1817 it was proposed to divide the Association, which proposition was referred to the churches, to be by them decided at the next anniversary. By their request, therefore, the body was divided in 1818, by setting off the churches east of Penobscot river, to form a separate connection. The number set off for this purpose was thirteen, with their pastors and ministers. At this meeting, (1818) the Association gave public notice that the selling of ardent spirits near the place of the annual meeting of this body at the time of its sessions, is hereafter peremptorily disallowed.*

With the year 1818, terminates the first period in the history of this Association. The extent of territory occupied, the long distance from the extremes to the centre, to be travelled over by the churches at these extremes, and the existence of several churches beyond them, who, by distance, were deprived of Associational privileges, occasioned a division in 1818. This division originated the Eastern Maine Association, composing the churches in the counties of Hancock and Washington, and all east of the Penobscot river.

By this movement thirteen churches were dismissed, leaving in the Association forty-six to carry forward the work in Lincoln, Waldo and Penobscot. These forty-six churches numbered two thousand four hundred and seventy-nine communicants, who were aided, instructed and comforted by the ministry of nineteen ordained and four licensed ministers. With these churches and ministers, we now enter upon a second period in their history. This period will bring us down to the second division of this body in 1825.

*Gathered from the Minutes of the Association.

Between 1818 and 1825, the Association made considerable advancement, and in its advisory capacity transacted much important business relating to the interests of the Baptists.

At their anniversary in 1819, the following important regulation was by a vote of the Association, recommended for the observance of the churches: 'Voted, when members of one church move into the vicinity of another, and do not join it, nor walk with the church to which they belong, they are to be disciplined; and, when members remove and no information is received from them, they are subject to discipline; and, when members are dismissed to join another, it shall be their duty to give information that they have been received.' At their meeting in 1822, the 'Monthly Concert' to pray for success in missionary efforts—to establish 'Sabbath Schools,' and to patronize the 'Waterville Intelligencer,' and 'Baptist Magazine,' were subjects recommended to the attention of the churches, and in 1823, it was agreed 'to petition the Legislature to exempt ministers of the gospel in the State from taxation.' During this period the usual days of Fasting and Prayer were continued, and God prospered the churches, as will be seen by the rise and progress of the churches which appeared within its limits, and by the general increase of all the older churches.

The Association was not enlarged (1823) by the addition of any church this year; but in 1824 it received into fellowship the churches, Waldoboro' and Albion.

With 1825 closes the second period in the history of this body. The progress of the Baptist cause in Penobscot County had given to the Association an extent of territory of about one hundred miles from North to South. For the convenience therefore of the brethren in that County, seven churches and five ministers were set off to form a sep-

arate organization. Notwithstanding this reduction, there yet remained forty-eight churches and twenty-five ministers and two thousand six hundred and fifty-nine communicants, to cultivate the field already possessed, and to assist in exploring and in gaining possession of fields yet unoccupied.

Within this second period three Foreign Missionary Societies, auxiliary to Baptist Board of Foreign Missions, were formed within the limits of this body; the Lincoln, Damariscotta and Waldo. Each of these societies took under its supervision, a definite section, and was the medium of communication between that Board and the churches included in its limits. This was a wise and successful arrangement.

In 1827, measures were taken to raise what was denominated a 'Ministerial Fund.' The object of this fund is to provide for the comfort of aged, infirm and indigent ministers, whose energies have been expended in the cause of God, and for the relief of widows of deceased ministers. In 1828 the attention of the churches was directed to some of the various benevolent and religious movements in the christian world; to the Missionary, the Tract, the Bible, Temperance, the Sunday School cause.* Also, to Zion's Advocate, a paper about to be published in Portland, by A. Wilson, for the Baptists. In 1829 it was recommended that the churches adopt the principle of 'Total Abstinence' from all intoxicating drinks. Several new churches united with this Association during this period, and the number of ministers was increased. The year 1828 was a memorable period in this body. It was remarkable for extensive revivals in the churches, and for the increase of a benevolent and missionary spirit. The churches in Waldo County, seventeen in number, with ten ministers, were set off this year to form the Waldo Association.

*In 1829, a society was formed to secure a Ministerial Fund, called the Lincoln Baptist Benevolent Society.

In 1829 this body voted respecting excluded members, 'that it is by no means agreeable to gospel order, to admit to speak or pray, when their exclusion is founded upon immoral conduct.' In 1830 the first church in Whitefield, on account of some peculiar views and practices, contrary to those of the Association, was dropped from its connection.

In 1831, a spiritual declension commenced, which resulted in a drought that dried up and withered the spiritual life and energy of the churches. The calamity became general in 1833. But in 1834, there were some small showers of mercy on a few branches of this body, but soon the scorching heat of a summer drought, again wasted the pious activity and prosperity of these bodies. In 1838 springs began again to break forth in this desert, and the thirsty hills were refreshed with rain and dew, and nearly five hundred communicants were added to the Association, but the more copious showers and the more full streams were reserved until 1842. This year more than eight hundred baptisms were witnessed as the fruits of general revivals in these churches.

During these changes, however, missionary enterprises were promoted, and at the annual meetings of the Association, resolutions favoring objects of benevolence and charity, and others opposing heterodoxy, infidelity, war, slavery and intemperance, were adopted. In their circular addressed to the churches in 1840, the views of the Baptists in this body on the subject of 'Close Communion,' are expressed and defended. The circular was from the pen of Eld. Kalloch, of Thomaston. He gives his readers a definition of the qualifying term *close*, as follows: 'The term close is here used to qualify communion;' 'it implies that none but members of the visible church are qualified to participate in the 'Lord's Supper,' it being an ordinance of the church.'

This Association at its third division, commenced operations with twenty-five churches. At the annual meeting in 1842, it contained thirty-five, when a fourth division was made, by making the Waldoboro' river the principal separating line. Those churches west of this river were to be organized into a new Association. During this period several new churches were organized, mostly in places where the Baptists had exerted an influence for some previous years. They are therefore as new shoots from the old vines.

In 1843, the Lincoln Association contained nineteen churches; nineteen ordained ministers, and two hundred and fifteen communicants. It was increased that year by an addition of nearly four hundred. It is an efficient, influential and benevolent body.

LINCOLN ASSOCIATION...TABULAR VIEW.

ORGANIZED 1805. CHURCHES IN 1843.	When const.	Org. No.	Baptized.	Letter.	Restored.	Dismissed.	Excelled.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
1st Thomaston,	1784	47	664	44	15	224	222	92		4		705	263
1st St. George,	1785	26	585	27	50	253	113	61			11	638	243
Hope,	1795	11	260	51	23	91	115	11				522	95
Friendship and Cushing,	1800	37	382	25	15	169	53	37		85		444	110
Warren,	1800	14	137	44	5	110	73	60		19		512	265
Islesboro',	1791	*	227	11	1	49	50	27			17	239	116
Vinalhaven,	1804	*	236	15	10	69	52	36	7	13		301	124
Matinicus, (reorgan'd '43)	1803	16	26			4	11	9		9		42	9
1st Camden,	1806	25	119	16	5	24	53	15		20		190	72
2d Camden,	1803	11	132	43	3	52	28	20			15	191	112
Union,	1801	21	135	24	10	49	14	25		13		180	54
2d Thomaston,	1816	30	228	93	9	132	46	29	6			351	147
Appleton,	1816	20	76	16	5	21	36	16			2	112	43
2d St. George,	1817	30	303	42	32	41	88	50		23		425	252
3d Thomaston,	1833	38	338	106	14	35	36	23				482	400
1st West Thomaston Vill.	1836	57	70	23	11	30	11	9	3			150	108
Cushing,	1842	93	2		1			4				101	97
3d Camden,	1842	13	2	5								20	20
3d St. George,	1842	30	1	3								33	33
		562	3883	587	239	4359	1183	444	17	191	46	5371	2528

*Unknown.

DAMARISCOTTA ASSOCIATION.

This was the name taken by the churches set off from the Lincoln Association in 1842. Its first anniversary was held at Whitefield, Oct. 4, 1843. It then contained seventeen churches; seventeen ordained ministers, and two thousand one hundred and thirty-five communicants. One church was received at that meeting, and their table shows three hundred and one additions by baptisms. Under these circumstances this Association began its progress, and is not less powerful, useful, or benevolent, than the Lincoln.

South Whitefield. This church owes its existence to the second church in Whitefield. It was organized in 1843, with fifteen members dismissed from that church. They have sixteen members. Elder W. Bailey is pastor, are united and persevering, and anticipate by the grace of God to prosper.*

DAMARISCOTTA ASSOCIATION.—TABULAR VIEW.

ORGANIZED 1813. CHURCHES IN 1813.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Excluded.	Died.	Dropped.	Lost.	Gained.	Whole No.	Present No.
Bristol & Miscongus,	1792	19	84	2	3	12	23	31			4	89	46
1st Nobleborough,	1793	12	630	17	22	204	99	51		28		659	296
Woolwich,	1800	16	168	11	1	61	34	29			4	196	76
1st Jefferson,	1807	75	405	31	12	69	62	63		14		511	315
2d Jefferson,	1807	33	185	19	9	52	34	24	7	23		237	116
1st Whitefield,	1809	9	121	8	3	21	13	15		15		138	47
2d Nobleboro'	1819	14	362	31	10	44	29	33		23		400	236
New Castle and Alna,	1820	12	216	33	4	17	6	9		42		291	221
Wiscasset,	1822	26	73	29	2	42	14	3		14		123	57
Waldoboro',	1824	13	186	35	2	11	7	16			7	244	216
3d Jefferson,	1825	22	76	13	8	17	15	9				111	78
2d Whitefield,	1828	11	156	11	3	49	24	21		13		185	81
N. Ch. Whitefield,	1832	29	13	3		12	2	1		15		45	14
Patricktown Plantation,	1835	18	41	13		21	9	3			8	72	66
Washington,	1835	12	52	21		4	1	1		10		85	70
3d Nobleborough,	1836	54	63	8	2	8	9	5			2	127	109
Damariscotta Mills,	1841	38	1									39	39
So. Ch. Whitefield,	1843	15		1								16	16
		417	2759	289	73	518	418	309	7	205	25	4363	2572

*Dam. Asso.

CHAPTER XVII.

EASTERN MAINE ASSOCIATION.

Whole period of its existence 16 years from 1818 to 1834; then yielded its name to two Associations, one to be called Hancock, the other Washington.

This Association was first organized at Bluehill, on the 12th of Nov. 1818. Eld. N. Robinson preached on the occasion, Isaiah, 61 : 1. In this body the Baptists in the counties of Hancock and Washington, and all east of the Penobscot river, united. It originally was composed of twelve churches previously dismissed from the Lincoln. Their first anniversary was in Steuben, Oct. 1819; three churches were added at that time. This body occupied this entire field till 1834, when the churches had become numerous and some of them large, and the distance from one extreme of territory occupied to the other, was so great that a division of the Association was deemed expedient; and by unanimous agreement, the Eastern Maine Association was dissolved, and the next year the present Hancock and Washington Associations were organized.

During the existence of the Eastern Maine Association, the Baptists in this section of the State moved on prosperously. As we have seen it commenced with twelve churches, and these churches were assisted by nine ordained ministers. A correspondence was, at its first meeting, opened with Lincoln and Bowdoinham Associations in Me., with New Brunswick and Nova Scotia; also, with the Baptist Board of Foreign Missions; and it was recommended to the churches to raise twelve and a half cents on a member for Domestic Missions.

The domestic welfare of these churches received the

attention of the Association, and five hundred copies of Dr. Fuller's letter on discipline, was distributed among them. This was in 1820. From the prevailing spiritual declension in all this eastern country, it was recommended that the churches observe a season of *Fasting*, *Humiliation* and *Prayer*, for the revival of the work of the Lord; and that they raise one cent a month on a member for Domestic Missions. Their prayers were heard, and in 1822, God revived his work in several of these churches. The next year the Association entered upon a train of means to establish a fund for the widows of deceased Baptist ministers. The churches were requested to give their attention to the expediency of requiring their members upon a removal, to take letters of dismission, and to the cause of temperance.

In 1826, it was certified to the Association, that some of the churches were remiss in many important duties, such as to attend regularly upon the Lord's supper, to keep up family prayer, and render their aid in support of the gospel. Whereupon, the Association recommended 'stated seasons for communion;' that means be employed 'to remedy the evil of neglecting family prayer,' and that all who refuse their 'equal burden' in support of the ministry, 'be disciplined by gospel rule.'

Instead of the usual list of resolutions, the following vote was passed: 'That we highly appreciate the importance of Bible, Missionary and other Benevolent operations at the present day. Waterville College and Zion's Advocate received the cordial approbation of this body, and simultaneously with other Associations, these churches began to promote the interests of Sunday Schools.

The year 1833, God wrought wondrous things amidst these churches. Multitudes by his grace were brought from darkness to light, which increased the number of

communicants in the Association by four hundred, and in 1834, by three hundred and two by baptism. This gave to the Association thirty-eight churches, nineteen ordained ministers, seven licentiates, and three thousand two hundred and nine members.

During these years the churches had prospered, and had fellowship with each other at their communions. Much business for Zion's interests had been transacted, and much good for souls had been accomplished within her borders. Bible and Tract Society, Male and Female Missionary Societies, Temperance Societies, and Sabbath Schools, were encouraged by this Association.

CHAPTER XVIII.

The churches which composed the Eastern Maine Association.—Eastport; Gouldsboro'; Deer Isle; Columbia and Addison; Penobscot; Swan Island; Jonesboro' and Addison; Lubec; Mariaville; Cutler; 2d Sullivan; Hancock; Franklin; Addison; 2d Bluehill; 2d Sedgwick; Ellsworth; Dennysville; Charleston; Cooper; 2d Mariaville; Calais; Harrington; Branch Pond; Reed's Brook, and East Machias.

Eastport. Eastport is on 'Moose Island.' This lies in the mouth of the river St. Croix, and is the most eastern land belonging to Maine, or on the coast. It was settled at an early period, but not incorporated till 1798; and in 1818, it contained one thousand five hundred and eleven inhabitants. The first settlers were of no particular religious sentiments, and no united efforts were made to evangelize them previous to 1796. The Baptists were among the first to raise the gospel standard. Their first movements, says my informant, Mr. C. Hayden,* son of the late deacon C.

*C. Hayden Ch. Clk.

Hayden, of the Baptist church, 'is involved in much obscurity.'

It appears that in 1791, Eld. J. Murphy, a licentiate from a Baptist church in Nova Scotia, commenced preaching on the Island. The few resident Baptist professors were quickened, and 'it is believed that some few persons were converted under his labors, and by him it is supposed that the first baptism in town was administered.' In Jan. 1796,' says Mr. H., 'a number of persons, part Baptists and part Pedo-baptists, formed themselves into a church under the lead of Eld. E. Manning, of New Brunswick. But this body soon fell to decay.' 'Afterwards,' continues Mr. H., 'a number covenanted together in the form of a church, and agreed to support a Mr. Gooch, as their minister.' This body also soon died.

A remark from Elder Case, who visited the Island about this time, will throw some light on these movements.* 'Several years before I visited this people,' says Eld. C., 'some were converted under the labors of Eld. Murphy, but for want of correct gospel instruction, they embraced erroneous opinions respecting the ordinances of Christ.' 'I found among them one Mr. Gooch, who professed to be a preacher of the gospel, but denied and opposed the ordinances and order of the church of Christ. He ridiculed all who had correct views of the gospel truth. I pitied both him and the people, and spent sometime with them, and endeavored to correct their errors.' 'But Gooch was violent in his opposition, ridiculed and slandered me, and all that I said and did. But the Lord blessed his own word, the people received light, many were convinced, and not long afterwards were baptized by Elder E. Brooks, of Waterborough, N. B., and by him organized into a church.* Those who had been led away by Gooch, now

*Eld. Case's Jour. 1799

left him, and he retired from the place.' 'The only body,' says Mr. Hayden, 'that sustained its visibility for any length of time was formed Aug. 8, 1802.' This must have been the church organized by Eld. Brooks; Eld. J. Murphy became its pastor. It then numbered fifty-seven members, some of whom resided on Deer Isle, and some on Campobello, N. B., some in Lubec, and some in Perry and Pembroke.

These members, for several years, passed through many distressing trials. Says Eld. Case, who was here occasionally for some years as a missionary, this church, 'for want of a wise and skilful under-shepherd, became scattered, so that in 1810,* it became expedient to gather them together, and organize them by a special renewal of their covenant engagements.' Elder Daniel Merrill, who was preaching a short time on the Island, assisted Elder Case in this work.

Elder Murphy, at his request, was dismissed from the pastoral charge in 1805. They were then destitute till after their re-organization. Being now encouraged to perseverance, they settled in 1811, Elder H. A. Clarke. This connexion continued till 1814. Although the church had obtained some prosperity, yet on account of dismissions to form churches, in Pembroke and Lubec, they were in 1814 comparatively feeble.

A house of worship had been commenced on the Island in 1794, and finished in 1796. In 1815 this house was taken possession of by the British soldiers, who then had possession of the Island, and by them moved from its original position, and converted into a 'mess-room' for the officers.† Thus the house of God was made a den of thieves. From this time the church worshipped in private and school houses, till 1820, when they were convened in a new sanc-

*Eld. Case's Jour. 1810. †Mr. C. H.

tuary, erected in a central part of the town, at an expense of $3000. This accommodated them till 1837, when it became too strait for them, and another house was erected at a cost of $8000.

Eld. B. Buck became their pastor in 1818, and resigned in 1819. Eld. H. J. Ripley officiated from 1820 to 1822. Eld. Hosea Wheeler, 1822, to his death, Jan. 27, 1823. Eld. Joshua Eveleth, from 1823 to 1825. Eld T. Miriam, 1825 to 1828. Eld. F. W. Emmons, from April 1829 to Dec. 1829. Eld. Phinehas Bond, from 1831 to 1834. Eld. J. B. Hague, their present pastor, entered upon his charge by ordination Sept. 1835. Additions were made to the church during each of these pastorates. It has enjoyed several revival seasons, but none more interesting and beneficial than the one witnessed in 1836. It is now a church of two hundred and eighteen members, is engaged liberally in the general works of christian benevolence, and is most efficiently sustaining the cause among themselves.*

Gouldsborough. This is a small and feeble church, and has existed since the year 1816. Through the influence of occasional visits and preaching of Baptist missionaries and travelling ministers, the early inhabitants were favorable to the doctrines of the Baptists. Eld's Case, Snow, and Hale, were among the first Baptist preachers to visit them.

The original number of the church was ten. Soon after their organization, Eld. Job Chadwick became their pastor and ministered to them till 1832. They have had no pastor since; but aided by occasional preaching, they have maintained a respectable visibility. Their prosperity has been much promoted by the labors of their worthy deacon, John Sumner. Present number, twenty-six†

Machias-Port. Machias was called by the Indians,

*Mr. C. Hayden's Com. †Ch. Records.

'Mechisses.' A Mr. Allerton, from Plymouth, opened in this place a trading wigwam in 1633. In 1744, an opening was made by the French on the east river; and in 1763, by persons from Cumberland County, a settlement was gained on the west river. Most of the original inhabitants being of a Congregational faith, a church of that order was organized as early as 1781.* The town was incorporated by its present name in 1784. The people were generally Congregational, and favored with a stated ministry. Baptists, by their occasional efforts, obtained but limited influence among them for many years. In 1797, Mr. Murphy labored some among them. Eld. Case says, 'several persons were regenerated into gospel faith,' and 'from that time till 1810, Baptist ministers visited these brethren occasionally, and preached Christ to them and to the people.† While on a mission, Eld. Case made them a visit in 1810. Here he met Rev. Mr. Manning, from Nova Scotia, who aided him in constituting the Baptists in Machias, who desired the privilege, into a gospel church. Their number was eleven only. A new impetus was now given to their influence, and a home was created for all who might become Baptists.

In 1819, God owned the labors of Eld. Wm. Johnson among them, and the church was strengthened by an addition, as the fruits of a revival. The next year Eld. B. Buck was settled over them as pastor, who, after four years useful labor, resigned his charge. In 1825, he was succeeded by Eld. W. Glover, a licentiate, by whose labors the church enjoyed a second refreshing and enlargement. Elders Bond and Johnson aided in the work, and baptized the converts.

For a period of about five years after this revival, they prospered with but occasional preaching. In 1831, Eld.

*Green. Eccl. his. p. 206. †Eld. Case's Journal.

Buck again became pastor, and did much to establish the church in the faith of the gospel. In 1834, Eld. W. H. Beckwith was elected pastor, and the church enjoyed another revival season, and had some increase. Twenty of its members were now set off to form the Village Church East Machias. In 1838, Eld. Charles Emerson, their present pastor, entered this field of labor. By his ministry, which has been bestowed only in part upon this church, the cause of God has prospered. A precious revival was enjoyed in the winter of 1840, when thirty-eight were added. Eld. C. Emerson and J. Gillpatrick, originated in this church. Their present number is one hundred and sixty, and are advancing the cause of truth, aided only by one half the ministry of their pastor.*

Penobscot. This town originally included Castine, and was, by the Indians, called 'Majorbigwaduce,' and is still by some, called by the corrupt name, 'Bagaduce.'† Congregationalists were in this field at an early date. A parish was established in 1793, and in 1795 a Congregational church was gathered.‡

As the settlers increased, a few Baptists gained a residence in town. Occasionally, Baptist preachers were here: but Eld. Roundy, while pastor at Bluehill, was the principal instrument in planting the sentiments of the Baptists, and although their principles were indignantly rejected by most of the people; yet their influence was silent and successful.

A revival was enjoyed by the Baptists in Bluehill in 1816, which extended into this town, by which means fifteen or twenty were converted and added to the church in B. The fruits of this revival, together with those who were converted in a revival in 1819, laid the foundation

*Eld. C. Emerson's Com., Min W. A. †Penobscot town records, cit. by Greenleaf his. sk. p. 160, ‡Green. his. sk. p. 161.

for a church, which was regularly organized in 1820, with thirty-five members. The same year Eld. J. Roundy became its pastor; in 1821, they were blessed with another revival, and encouraged by an enlargement; and in 1823, they provided for their convenience a small house for the worship of God. These were times of prosperity, in the midst of which Eld. R. resigned his charge. They have since suffered a long night of darkness, of trial, and of decrease. From 1823 to 1841, it had but little preaching, excepting one year (1833) when they were favored with the stated ministry of Eld. W. Marshall. In 1841, Elder T. J. Jewett began to aid them with a part of his ministry, which has been a blessing to the church, and the Baptist cause is now rising in town as from obscurity. Their number is thirty-seven.*

Swan Island. Previous to 1816, there were but few professors of religion on this Island, and these neglected to assemble for the worship of God. Says our informant, 'they had not love enough to God to face a frowning world, in vindication of his cause.' But God had a people here, and by his own selected instrumentalities, he raised them up. The first effort which he blessed to the good of souls, was a sermon preached by Rev. E. Eaton, a Congregationalist, in 1816. By this means, a pious widow, who was then employed as a school-teacher, was much quickened, and several souls converted. This widow assembled the people, and by her advice, regular meetings for praying, singing, and reading sermons, were set up. These meetings were profitable, as they established a religious influence on the Island.

In 1817, Bryant Lennon, a Baptist licentiate, began to labor among this people with success. A number more were now converted, and by their request, a council was

*J. Perkins' Com.

convened, to whom twelve persons related their christian experience, and were baptized by Eld. Samuel Allen, of Deer Isle. They were then recognized as a church in gospel order, and the next year Mr. Lennon was ordained as a minister of Christ among them. By his ministry, and by the occasional preaching of Eld. D. Merrill, the church for some years prospered. Mr. Lennon left in 1827. In 1828, Eld. Wm. Johnson visited and preached to their benefit. They have since been dependent upon occasional supplies. The church was enlarged in 1832, under the labors of Eld. E. Bedel. Elder S. Macomber has since favored them with a portion of his ministry. Their present number is fifty-eight.*

Second Addison, (first called 'Jonesboro' and Addison.') It was gathered under the labors of Eld. Isaac Bridges, and was constituted in 1818, with twenty-five members. Aaron Wass was its first and worthy deacon. In 1825 and '26, they were encouraged by the preaching of Eld. Samuel Allen of Deer Isle, a considerable part of the time. In 1826 the Lord revived his work, and fifty-nine were added to the church. But many who had gladdened the church by a profession, soon 'made shipwreck of their faith,' and were excluded. Also a sweeping sickness removed several of its most worthy members, among whom was their lamented deacon Wass. They next enjoyed the stated ministry by Mr. J. Henderson. He was with them from 1832 till 1835, and at first was useful to them, but left in difficulty and discouragement. But He who never slumbers, watched over them and rescued the church from destruction. Their numbers were, however, again diminished.

In 1837 Elder Isaac Boynton, their first pastor, began his successful ministry among them. By his labors God

*J. Stockbridge's Com.

built up this church, and made them to enjoy 'blessings in heavenly places.' Their present number is one hundred and three.* [Mr. Boynton died Oct. 28, 1844.]

Lubec. The first Baptists in Lubec were the fruits of a Baptist influence from the church in Eastport. During the revival enjoyed by that church in 1794 and '95, several persons were converted on what is called the 'Neck.' In 1802 they were recognized as a branch to the Eastport church; but it soon was nearly lost. A few praying souls however remained to plead the cause of God, and in 1820 nine persons were regularly organized into a church, and by the blessing of God they increased, and were able in 1822, to erect for themselves a commodious house of worship, at a cost of $1600. From their organization till 1825, they had but occasional preaching, by Elders Wm. Johnson and J. Roundy. In 1825 E. N. Harris, a licentiate, commenced preaching with them. Soon after Eld. N. Cleaveland united his pious ministry with the efforts of Mr. Harris, and some revival was witnessed, which increased the number of the church. The next year Mr. Harris was ordained pastor. But unfortunately for the Baptists, he was not true to his trust. He soon denied the faith of the gospel, and became a Universalist. His deception was cloaked by an easy and ready communicativeness, and a semblance of piety. The cross of Christ was too humiliating, he therefore deserted these disciples.

Since that period the Baptists have passed through some changes and many trials. In 1830 Mr. Henderson came among them, but his doings were deleterious to their cause. With his efforts a serious division originated in the church. A party called the 'Henderson party,' withdrew, and commenced operations by themselves, but they soon paused in their measures; some returned to the church and others

*Eld. T. Boynton's Com.

joined the Methodists. This was a severe affliction to the church; and since that period they have had anything but rest. They were assisted by the ministry and efforts of Eld. Bedel in 1831; of Wm. Gooding, a licentiate, from England, who was ordained pastor, in 1834; of Eld. Thos. Magee, who was pastor in 1835; of Eld. D. McGregor, who was pastor from 1837, about two years.

In 1838 Eld. D. Thompson united his efforts with the pastor, and a glorious and extensive revival added one hundred and fifty-eight to the church by baptism. Almost every section of the town shared in the blessing. By a natural division of the town into sections, occasioned by a small bay, the church now consisted of two parts, and could be better accommodated in their respective sections. That part where the church had existed, was called the 'Branch on the Neck;' the other part was called the 'Branch at South Bay,' where now exists the second church. The old branch continued to worship in their meeting house, and the new branch commenced a house at South Bay.* Soon difficulties began again to trouble and distract the movements of both branches, and especial trials existed at the neck. These trials continued to disunite and weaken the church, so that the ministry of Eld. Wm. N. Slason in 1840, and of Eld. D. Dodge in 1841, were fruitless. Though this church has enrolled one hundred and ninety-one members, yet its place, its influence, and prosperity is nearly lost by its internal disorders, and it is feared that a dissolution and re-organization will be the only means to place the Baptist cause in that part of the town in a healthy condition.

Amherst, (first called 'Mariaville.') As early as 1808, Eld. Amos Allen visited Mariaville, and was the first Baptist who preached Christ to the new settlers. He oc-

*Stephen Rummery's Com.

casionally repeated his visits, till 1816, and by means of his labors, some were converted, and two persons were baptized. These efforts prepared the way of the Lord in this vicinity, and laid the foundation for this church, and the one since organized in Mariaville.

Eld. Wm. Johnson, in 1820, was made a special blessing to this people. Under his ministry, the good seed sown by Elder Allen, began to vegetate and bear fruit. Several persons were converted and baptized. In 1821, a church of sixteen members was organized, which is now the church 'Amherst.' About this time the Congregationalists began to operate in town, and by 'their interference and exertions, several who were baptized by Eld. Johnson, were drawn into their society.'

This church has had but one pastor, and for one year only, Eld. W. C. Rider, 1830; yet they have generally had the preaching of the gospel, and have been blessed with several revivals. There was a refreshing in 1822, Elder Wm. Johnson preacher; another in 1826 and '27, Elder Rider preacher; a third in 1831, Elder Hatch preacher; and a fourth in 1838, E. Jewett preacher. In 1830, the church in Mariaville was set off, as the fruits of the revival; and Aurora in 1843. Elders E. and A. Bedel originated in this church. It has seventy-seven members.*

Cutler. The Baptists were the first to make any efforts to evangelize the people in Cutler. Elder Henry Hale, while on a voluntary mission in 1806, spent a short time and preached in Cutler, and the next year a few persons were baptized, and a church of twenty-four members was organized.

In 1819, Eld. Wm. Johnson visited Cutler, and found this church in a feeble and scattered state. He was instrumental in their revival, and several were added to them. In

*John B. Foster, Ch. Clk. Com.

1822, they were able to build a house of worship. This church has since had some peculiar trials. In 1828, additions were made by Eld. Trask; in 1829, by Eld. Bedel; in 1831, by Eld. Buck; in 1834, by Eld. Beckwith; and in 1837, by Eld. Wm. N Slason. 'Soon after Eld. Slason closed his labors with them, Mr. Henderson came into the town, and preached, and soon the church was divided, the Sabbath School closed, and the walls of Zion thrown down.' In 1842, Eld. D. Dodge became their pastor, and still devotes a part of his ministry to their benefit. They are, however, as yet, in a tried and feeble state. Their number is forty.*

Hancock, (first called 'Second Sullivan.') In 1824, seventeen members were dismissed from the church in Sullivan, and organized into the church now called Hancock. The next year it was enlarged by an addition of fifty-four by baptism; a second revival added twenty-four by baptism; and by a third, fifty-six were added in 1838; and in 1843, they gathered a fourth harvest, which increased their number by thirty-two.

Besides these special seasons of mercy and of enlargement, the church has enjoyed almost uninterrupted prosperity, having experienced but few trials. Not having a pastor for many years, it has been aided by the labors of different ministers, who have preached successively, and during stated periods. For the last few years, they have received the pastoral care of Eld. R. Y. Watson one half of the time, the other half being devoted to the interests of the Baptists in Sullivan. This church has a meeting-house, and numbers one hundred and thirty-three members. The second church in Hancock originated with this in 1842.†

Franklin. Most of the original members of the church

*Dea. P. Libby's Com. †Min. E. M. and H. Asso.

in Franklin, were dismissed from the church in Sullivan. For their convenience, and the advancement of the gospel, they were organized into a church in 1825. Their number was twenty-eight. Their means of improvement and usefulness were quite limited for several years; the church therefore was deficient in influence, and gained but little by their organization. In 1829, however, they were encouraged by a few additions, and occasionally with preaching by itinerant preachers.

From 1830 to 1838, this church passed through a period of the most painful and distracting trials. These trials were occasioned by the immoralities of Jedediah Darling, whom they elected as pastor in 1830. In 1832 he was deprived of the pastoral charge, and excluded from their fellowship. In these movements, however, there was a minority of the church who did not acquiesce, but opposed. By the request of the church, the Association at its next anniversary sanctioned their doings, and resolved their non-fellowship with Mr. Darling. This by no means, however, was satisfactory to the minority. Disunion from year to year paralyzed all their doings. An attempt was made in 1835, to relieve the church of its deadly incumbrances by lopping off some of its unfruitful branches. Nineteen of the members *only* were found to renew their covenant and fellowship. They did so, and claimed to be the church, and dropped the rest, as lost members. This movement also was approved by the Association. In 1838 Eld. J. Roundy commenced preaching to them. A revival was enjoyed which not only enlarged and quickened the church, but raised it somewhat above its trials.* They have since had preaching the most of the time by different ministers, as Elders Roundy, F. Ellis, S. Baker and S. Fogg; but the church is still a feeble body of sixty-two

*Min. E. M. and H Asso.

members, and need the sympathy and the aid of a missionary.

First Addison. In May 1825, Rev. John Billings made his first visit to Columbia. The church in Columbia and Addison numbered at that time about fifty members, mostly females, and in a tried and scattered condition. 'Soon after I commenced my labors with them as a minister of the gospel,' says Mr. B. 'things began to wear a brighter aspect. The Lord poured out his Spirit and it was thought that about one hundred souls were converted to Christ, a large proportion of whom made a public profession of religion. The same year the church invited me to unite with them, receive ordination and become their pastor. But for certain reasons I declined their invitation.' A large part of the church was in Addison, and the distance rendered it inconvenient for them to meet in Columbia. Consequently in 1826, the members in Addison, fifty-seven in number, were by mutual consent dismissed and recognized the first Baptist church in Addison; and, on the 12th of July of that year, Mr. Billings was placed over them as pastor by ordination. Eld. B. left in the fall of '43, and Eld. John Johnson became his successor in the pastoral office.

This has been a prosperous church. Besides a gradual increase since its organization, it has experienced two signal and extensive revivals. In 1832 seventy were added by baptism, and in 1839, thirty-nine. 'During my settlement with this church,' says M. B., 'nothing transpired to disturb those christian and friendly feelings, which first existed between myself and the people of my charge. We lived in peace and love.'

This church has its second house of worship, built in 1889. Their number was diminished in 1843, by the dismission of about seventy members to form the east

church in Harrington ; and yet it remains an efficient body of one hundred and eighty-two members.*

Second Bluehill. The second church in Bluehill owes its existence to the influence under God, of the first churches in Sedgwick and Bluehill. Its original members were from these churches. It occupies a central position between them. It was organized in 1825. In 1833, by a work of divine mercy, thirty-four were added by baptism. In 1837 Eld. Amos Allen received the pastoral charge, and aided its prosperity till 1843. Their number then was seventy-two, being increased that year by thirteen baptisms.†

Crawford, (first called 'No 20.') A church of nineteen members was gathered in this new town in 1825. A revival in 1826, increased the number to seventy-three. In 1829, twenty-five were dismissed to aid in building a church in the town of Cooper, and various other losses, soon reduced this church to a fraction more than forty.

They had occasional preaching only. Eld. B. Buck aided their advancement by a part of his ministry in 1830. In 1832 they were again enlarged by a revival. They erected a house of worship in 1837. The church then had fifty-nine members. In 1842 they received a fourth of the ministry of Eld. Daniel Dodge. But declension in the church paralyzed his efforts. At the close of '43, they were in a low and scattered state, having only thirty-six members. The beloved Benjamin Fletcher, who died in 1842, while in course of study preparatory to the gospel ministry, was licensed to preach by this church. A respectful notice of his death was taken by the Washington Association at their annual meeting for that year.‡

Ellsworth. Ellsworth, on Union river, settled as early as 1763, was at first under a Presbyterian influence. The Congregationalists followed and formed a church in 1812.

*Rev. J. Billings' Com. †Min. H. Asso. ‡Min. W. Asso.

P. Nourse, minister. The people of Ellsworth, therefore, had no particular respect for the sentiments of the Baptists. In a very extensive revival enjoyed by the Baptists in Surry in 1827, a few souls in Ellsworth were converted, and united with the church in Surry. In 1828, seventeen members dismissed from S. were organized into a church in Ellsworth. This church never prospered, and in 1837 it was disbanded.*

Pembroke. Pembroke was formerly called Pennemaquam, and is about twelve miles west of Eastport. Elder Case and other travelling preachers in Maine, and from New Brunswick and Nova Scotia, began to preach here occasionally about as soon as the Baptists commenced in Eastport, and those who became pious Baptists in P., united at first with the church in Eastport. Distance, bad roads, and the danger in crossing the bay to Eastport, occasioned a separation, and the recognition of the Baptists in Pembroke as a church about the year 1800. But having none to instruct or encourage them, the church was soon lost, and for several years the religious affairs of the people remained in a broken and sad condition. There was, however, some lively stones not to be lost amidst the ruins. In 1805 a Congregational church was gathered by the missionary efforts of Rev. Jotham Sewall; but for many years this church remained in a feeble state, and was unable to settle a pastor.†

The few Baptists who continued to hold fast their faith through a series of obstacles, were gathered together and strengthened by a few occasional efforts made by Eld. B. Buck in 1819, then pastor of the church in Eastport. A second attempt was made to move forward in the capacity of a church. The church now formed, consisted of eleven members, and for several years received much profitable

*Min. E. M. and H. Asso. †Green. Eccl. his. p. 207.

aid from this faithful man of God. From 1822 to 1829, the Baptist cause advanced by the occasional visits of Eld Wm. Johnson, and about thirty were added to the church. In 1832, Wm. H. Beckwith, a licentiate from New Brunswick, was ordained in this church.

With the year 1834, commenced a new period in the history of the church. Elder C. Emerson became its pastor, and remained about two years. In 1837, Eld. S. Fogg spent several months with profit to them, and the same year Eld. Wm. N. Slason became pastor. He preached with them one half the time for about five years, and they were much enlarged under his ministry. In 1843, they were destitute. Their number is fifty-nine.*

Charlotte. Many of the first settlers in Charlotte moved from Pembroke, and of these some were Baptists. Soon the people were supplied with preachers by the Methodists and Free-will Baptists, and societies embracing their sentiments were formed and enlarged. To these religious pioneers the Baptists felt strong attachments. But they were Baptists; and did not find all their spiritual desires gratified, by such a ministry. They thus lived several years. Eld. Wm. Johnson was the first Baptist to preach Christ here. In the summer of 1829, he was successful in gathering these disciples together for prayer and worship. God converted others and added to their numbers, and in August, thirty members were recognized as a gospel church. In 1832 the church by a revival was quickened and enlarged. From this time to 1838, this branch of Zion travelled through trials and painful difficulties, and sustained a considerable loss of its members.† In the fall of '38, Mr. Slason of Pembroke, commenced preaching with them one fourth of the time and his ministry was

*Eld. W. N. Slason's Com. and Min. W. A.
†Eld. Wm. N. Slason's Com.

blessed to their peace and fruitfulness. In 1843 they were a destitute body of sixty-two members.

Cooper. In 1828, a revival was enjoyed in the east part of Cooper, under the labors of Elds. A. and E. Bedel. The converts united with the church in Charlotte; but towards the close of the year they were dismissed and recognized with others as the church in Cooper. In 1836, Elder Evan Powell became pastor. He sustained the pastorate, preaching for them a part of the time till 1842, when he resigned, to give his attention to the cultivation of a more promising field. The church, in 1843, were destitute, with thirty-one members.*

Mariaville, first called 'Second Mariaville.' In the fall of 1829, the Baptists in Mariaville took their dismission from the church in Amherst, called 'First Mariaville,' and by their request were recognized as a church. Their number was twenty-four, and their prospects flattering. For several years they were assisted by the labors of P. N. Kimball, a licentiate, and in 1831 the church was much enlarged by a revival. From 1832 to 1842, they passed through many trials, yet enjoyed spiritual prosperity, with preaching not more than one fourth or one half the time. Elder B. Buck became its first pastor, in 1842. In 1843, the church was in an encouraging state, with ninety-four members.†

Calais. Calais lies along the western bank of the St. Croix river, and has two pleasant and flourishing villages, one known by the name of 'Salt-water,' at the head of the tide; the other, called 'Mill-town,' is two miles above. The lower village is about twenty miles above Eastport. There are villages opposite to these on the English side of the river, and they are places of considerable business.

*Min. E. M. and W. A. †Min. E. M. and H. A.

Previous to the spring of 1832, the Baptists made no religious efforts in this town. But few of the denomination had gained a residence here. The circumstances which opened the way for the gathering a church, were somewhat peculiar and interesting.

In March previous to the organization of the church in May, 1832, Samuel Kelley, a present deacon of the church, and resident at 'Salt-water,' together with some others, attended a quarterly conference held by the Baptists in Charlotte. At this meeting, says deacon Kelley, 'I became very much impressed with the duty of aiding in the formation of a Baptist church in Calais, and named the subject to two of my Baptist brethren who were from Calais; but they gave it as their opinion that we could not build the house for want of timber.' Deacon Kelley was not, however, discouraged by their unbelief. He says: 'I became more and more anxious, and in conference with some of my brethren of the meeting, I received encouragement to go on. At the close of this meeting I returned home happy in the anticipation of a church in Calais. I arrived home, and while taking some refreshment, and refreshing the pious heart of my companion, who also was a Baptist, by an account of the meeting, I remarked, how thankful I should be to have some Baptist brother come in, with whom I could converse upon the things of the kingdom. I was then informed that a man in the other room desired to see me. I rose from the table and said to my wife, my request is granted—a Baptist has come.' The following conversation then followed between deacon Kelley and the stranger:—'Are you a Christian?' 'I hope I am.' 'Are you a Baptist?' 'I am.' 'Then,' said dea. Kelley, 'God has sent you to me.' This man soon moved into town, and became one of the original members of the church.

'Soon after this,' says deacon Kelley, 'I was met in the street by one who inquired for dea. Kelley. Having introduced myself, he said that he understood we desired to organize a church, and he recommended a young minister in the Province, by the name of Robinson, who would be of great service to us. The stranger left me, and I have never seen him since. I wrote immediately to Mr. Robinson, and he came. At the close of the first service two persons, and members of the English Methodist church, rose, witnessed to the truth, and desired to unite with the Baptists in forming a church. Two females and the husband of one of them, and a Methodist class-leader, were among the first baptized.' We regard these circumstances as the more interesting from their providential occurrence, thus evincing the hand of God in these movements. Elder Robinson was successful, and the church desired was recognized in May, consisting of eleven members.

At their first conference in June, six persons offered themselves and were received for baptism. They were the first baptized in town. Prosperity in the church commenced with its existence, and for several years the Baptists gained rapidly in numbers and influence. In December, 1832, they commenced building their house of worship at 'Mill-town,' where this church now assemble. As the fruits of a revival on the British side, and at a place called 'the Reach,' forty-eight were in May, 1833, set off from this church and embodied there.

From their organization to the settlement of E. N. Harris, they were supplied first by the ministry of Eld. S. Robinson, and then by William H. Beckwith, a licentiate. Mr. Harris preached about two years, before his faith was wrecked upon the quicksands of Universalism. Elder J. Huckins was their second pastor, from

1835, about three years. This was a period of unusual prosperity. In 1836, the church in East Calais was set off, and in 1838, thirty-eight members were dismissed to form the church in Baring. Elder E. D. Very was their next pastor, and officiated for them till the brethren at 'Salt-water' were recognized as a separate church, in 1841, when he became their pastor. They then settled Elder W. N. Slason. This church also contributed some of the materials for the church in Topsfield. It has furnished for the ministry, Thompson, Magee, Burns, Nugent, Porter, and Todd. The latter in 1843 was in a course of preparatory studies. Surely, in view of these facts, we may exclaim, 'what hath God wrought!' Where, in 1832, only eleven Baptists appeared, in 1843, we find nearly three hundred. This church had eighty-five.*

First Harrington. This town lies east of Cherryfield, and the first Baptists here became members of the church there. In 1832, twenty-one members from the church in Cherryfield, together with five others, were recognized as the Baptist church in Harrington. In a few months, Elder B. Buck became their pastor, and continued until 1840. Under his ministry they enjoyed a season of revival, in 1834, when twenty-two were added by baptism. For two or three years they prospered. Difficulties then arose, which continued till the fall of 1842, when union and encouragement was restored by the blessing of God, on the labors of a visiting committee, sent to their aid by the Association.

Soon after this, by their invitation, Elder E. Nugent came among them, and God made him instrumental in building up the church, and in the spring of 1843, he was ordained as their minister. He preaches for them

*Dea. Sam'l Kelley, Com. and Min. W. A.

half of the time, with profit. They have a convenient house of worship, and number fifty-six members.*

Branch Pond. A church by this name was gathered in 1833, and September, 1834, had twenty-six members. In 1838, it received some increase, but has never been blessed with a stated ministry. God has however raised up from among them, one, Elder Thomas J. Swett, to preach his gospel. Their present number is thirty-two.†

Reed's Brook. This church is in the vicinity of Ellsworth, and was gathered as the fruits of the occasional labors of Elders Lord, King and Cary, in 1834. 'Previous to 1826,' says deacon Garland, 'there was no church, no house for prayer, among us;' but that year, Elder John King devoted a portion of his useful labors for the spiritual benefit of souls in this neighborhood, and the Lord converted many to himself by this means. But the Methodists came in, and soon divisions arose, and Elder King being called away, the Methodists got up a class, took the ground, and held it about seven years.'

In the winter of 1834, the people here were blessed with another revival, which resulted in the organization of a Baptist church. 'At this time,' says dea. Garland, 'we had great persecutions;' but God it seems prospered them in the midst of the fire. Though never blessed with stated pastoral labors, yet they have, by what assistance they could obtain, increased from thirteen to thirty-five. In 1842, they had a pleasing revival under the labors of Arial Kelley, a licentiate.‡

East Machias. Previous to any united efforts by the Baptists in the East Machias village, Pedo-baptism had planted its erroneous standard, and most of the people had rallied around it. But at Machias-Port, the faith

*Ch. Records. †Min. of H. A. ‡Dea. B. Garland's Com. and M. H. A.

and practice of the Baptists were more correctly understood, and a church of considerable influence had for many years existed. This light had shed some of its rays over the East village, and some, by searching carefully for gospel truth, became Baptists, and united with the church at the Port. Though living in a community who were strongly opposed to the sentiments of Baptists, their influence was felt and their number slowly increased. In 1833, they began to be moved by a sense of duty, to make a more united and direct attempt to sustain the gospel and its true institutions in the village; and, in the spring of 1834, they took up their connection with the church at the Port, and were embodied into a church at the village, by the name of East Machias. Their number was twenty-four, twenty of whom were females, and two of the males only resided in the village. Thus commenced the little church in East Machias. Few, and much opposed, and being mostly females, nothing short of a pious faith could predict or anticipate success. But their trust was in God, and they prospered.

Soon after their embodiment, Mr. E. N. Harris began to labor as a minister of the gospel among them. But his labors soon terminated, and Eld. William H. Beckwith was their pastor from August, 1835, one year. This was a time of prosperity, in which they were encouraged by additions, and erected a neat and beautiful house of worship, furnished with a bell and clock. Eld. W. N. Slason was their next successful pastor, from August, 1836, one year. In 1838, Elder E. D. Very supplied their pulpit about seven months, and received ordination as an evangelist. In 1839, Eld. C. Emerson, from the Port, became their pastor, and preached semi-monthly, and by his labors God enlarged the church. It deserves to be noticed here that, although those who

practiced Pedo-baptism at first cruelly opposed the movements of the Baptists, in 1840, they united with them in protracted meetings, to promote a revival. But we fear that all the opposition did not then cease.

In 1842, the church settled Elder T. B. Robinson as pastor, but sickness severed the connexion in a few weeks, and the church has since remained destitute of an under-shepherd, and have had occasional preaching only, by Elders Emerson, Hunting, Fogg, and R. W. E. Brown. Their present number is ninety-two, and, although destitute of a pastor, they are blessed with a valuable gift in their worthy deacon, William Brown.*

CHAPTER XIX.

HANCOCK ASSOCIATION.

Original Churches—Eden, p. 309; First Sedgwick, 263; Bluehill, 272; Surry, 273; Deer Isle, 282; Isle au Haut, 302; Trenton, 296; Sullivan, 297; Orland and Bucksport, 285; Brooksville, 305; Mt. Desert, 305; Gouldsboro', 340; Penobscot, 342; Swan Island, 343; Amherst, 316; Hancock, 343; Franklin, 348; Second Bluehill, 351; Second Sedgwick, 304; Ellsworth, 351; Mariaville, 354; Branch Pond, 358; Reed's Brook, 358.

Churches added between 1835 and 1843—Village church Ellsworth; Little Deer Isle; West Trenton; North Penobscot; Second Hancock; North Sedgwick; Long Island; Aurora.

On the second of September, 1835, the delegates from twenty-two churches in Hancock county, held their first meeting at the Baptist meeting-house in Trenton, and proceeded to organize the Hancock Association. It numbered eleven ordained ministers, eight of whom were pastors, four licentiates, and one thousand nine hundred and four communicants.

Besides the usual business transacted at such annual meetings, spirited resolutions were passed, in favor of ministerial education, temperance, the tract cause,

*P. Foster Folsom's Com. and Min. W. A.

religious publications, anti-slavery principles and immediate emancipation, and foreign missions. The Association voted to correspond with the several Associations in the State and in the Provinces of New Brunswick and Nova Scotia, and to co-operate in the work attempted by the State Convention. Sabbath schools are also recommended to the attention of the churches. In the transactions of business at subsequent anniversaries of this body, we find but two things of particular historical importance.

In 1836, to the question, 'What course ought the church to pursue in regard to a member in good standing, who wishes to leave the church to join another of a different order?' it was voted, 'that, in such a case, it is the duty of the church to labor untiringly to establish such a member in the truth of the ordinances, and to remove all difficulties; but if no proper effort can accomplish this desirable object, the church have done its duty. If the member leave, and join another order, he has not only embraced error, but walked disorderly, and can no longer be retained a member; but the whole intercourse and labor with such member should be accompanied with tender christian affection and sympathy, which would not withhold a written testimonial of his moral and religious character, if requested.'*

In order to lessen the business of the annual meeting, it was voted 'to hold a semi-annual meeting on the fourth Wednesday of June in each year, to attend to benevolent objects.'†

The Associational years 1838 and 1843, were preeminently distinguished for extensive revivals and large additions to the churches. And from 1835 to 1843, the Association was enlarged by eight churches, four or-

*Min for 1836. †Min. 1840.

dained ministers, and six hundred and ninety-seven communicants.*

Ellsworth Village Church. In ancient times it was no uncommon thing to see new and splendid cities rise upon the ruins of others; and sometimes the spoils of the earlier were appropriated to enrich and beautify the later. Previous to the recognition of the village church in Ellsworth, a Baptist church had existed in town several years. Never having prospered, it was disbanded in 1837, and some of its members united with others, dismissed from the church in Surry to constitute this village church, which then consisted of twenty-nine members. In the spring of this year, Elder Allen Barrows entered upon his charge of their spiritual affairs. Unlike the old church, this has seen days of prosperity. In the winter of 1838, this Zion was made to rise and shine, and the glory of God was upon it. To the joy and encouragement of both pastor and people, this revival enlarged the church by sixty-one by baptism and eighteen by letter. Their old and broken sanctuary was repaired, and a flourishing Sabbath school established. This church prospers, with eighty-six members.†

Little Deer Isle. A small church of twenty-three members was organized on this island, in 1838, and Elder Samuel Macomber was reported to the Hancock Association as their minister, or bishop. This church, however, has not prospered. Its visibility is maintained, but with a gradual loss of members. It needs the aid of a missionary.‡

West Trenton and Third Trenton. In the year 1839, a very extensive and interesting revival was enjoyed in the first church, and by the labors of Elder King, its pastor, and the assistant labors of Eld. Eben.

*Min 1843. †Eld. A. Barrows' Com. and Min. H. A. ‡Min. H. A.

Pinkham and F. Desisles, extended its converting influences into the various sections of the town. The town being naturally divided by narrow creeks or arms of the sea, it became expedient, for the convenience of the brethren in these divisions, to form other churches. Consequently, the west church and third church in Trenton were organized. The former had, in September, 1839, forty-four members, and the latter twenty-two. The west church has obtained but little progress, while the third church, by a revival in 1843, nearly doubled its numbers. Both are however in a pleasant and flattering condition; the first has forty-one, and the second forty members. They have never had the advantages of a pastor, but have been blessed with considerable ministerial labor, by which they have profited.*

North Penobscot. This church was organized in September, 1841, with fifteen members, and Augustus Rafnel was ordained its deacon. It was composed of persons who had moved into this vicinity from other churches. They have since been favored with but little preaching, and have had little increase, as to numbers, influence or ability. Their present number is seventeen.†

Second Hancock. In 1842, as the fruits of the wide spreading influence of Baptist sentiments in Hancock, a second church, of forty-two members, was gathered in the town, and mostly of members dismissed from the first. This church is progressing in usefulness, with John Googins, deacon.‡

North Sedgwick. This church was organized in March, 1843, with thirty-six members, dismissed from First Sedgwick, Brooksville, and Second Bluehill. The reason of this organization was their distance from these churches, and a revival had increased the number of

*Min. H. Asso. †Min. H. A. and J. Perkins' Com. ‡Min. H. A.

disciples in their midst, who needed a spiritual home. And, as an interesting fact in their history, within a few weeks, their number was increased to one hundred and four, their present number. They are much assisted in their efforts by Elders A. Allen and C. P. St. Clair, who are members.*

Long Island. This Island is situated twelve miles east of Naskeag Point, the south east extremity of Sedgwick, and the outer land in Placentia Bay. The church here originated with a powerful work of grace and mercy, in the winter of 1843, in connection with the ministry of Elder C. P. St. Clair, and was composed of twenty-six members. The revival continued several months, and the church was increased to forty-six, its present number.

Although in years past, these islanders were blessed with the occasional visiting and preaching of such ministers as Elders A. Cummings, S. Allen, D. Dodge, S. Macomber, and a few others, they were notorious for their profanity, general wickedness, and intemperance; and when the work of God commenced, opposition to it was strong among them. But a stronger than they was there, and most of the twenty-three families now resident on the Island are praying families. How changed the scene! Piety, peace, order and harmony now reign, where once sin, infidelity and polluting habits degraded society.†

Aurora and Plantation No. 21. In this newly settled community, Baptists have increased with the population. The Baptists in Amherst, from whose church a large part of these members were dismissed, exerted a favorable and pious influence on the society in Aurora

*Zion's Adv. March 11, 1843, and Min. A. †B. Lunt.s Com. and Zion's Advocate, 1843. March.

and No. 21, when this church was organized, of twenty-four members. Elder Jeremiah Jewett was their pastor in 1843.*

HANCOCK ASSOCIATION....TABULAR VIEW.

ORGANIZED 1835. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
1st Sedgwick,	1805	35	551	47	12	276	68	67		24		683	260
Eden,	1759	9	163	16	6	40	10	32		39		203	98
Orland and Bucksport,	1800	4	180	8		18	16	16		47		202	105
1st Bluehill,	1806	19	386	75	16	71	34	16	19	36		473	280
Surry,	1806	17	132	11		76	14	24			10	168	56
Deer Isle,	1807	22	192	5		35	12	19		115		219	38
1st Trenton,	1809	6	243	10	4	62	21	21	10	22		260	128
Sullivan,	1810	12	226	10	3	57	34	36		8		248	116
Brooksville,	1816	68	255	33	11	82	60	34		14		354	153
Mt. Desert,	1816	15	185	25	1	27	24	15		29		225	131
Gouldsboro',	1816	10	26	1			3	9			1	37	26
Penobscot,	1820	35	51	5		22	7	5		20		91	37
Amherst, (1st Mariaville)	1821	16	130	7	1	51	6	8		22		153	77
Swan Island, (reorg. '27.)	1821	12	78	2	1	25	8	2				92	58
Hancock, (2d Sullivan)	1824	17	178	11	6	47	33	11	1	13		206	133
Franklin,	1825	28	18	15		2	11	8			2	81	62
2d Bluehill,	1825	25	61	9	3	13	8	9			2	97	72
2d Sedgwick,	1828	35	181	17	2	26	2	13		10		226	187
Mariaville,	1829	21	86	10	3	6	10	10		3		100	94
Branch Pond,	1833	26	12					3	4		1	38	32
Reed's Brook,	1834	15	17	6			5	2	2	3		41	35
Ellsworth Vil. Ch.	1837	39	73	26		19	4	2	10		3	129	86
Little Deer Isle,	1838	23					1					23	22
West Trenton,	1839	44	2				2	1		2		46	41
3d Trenton,	1839	22	22					4				44	40
North Penobscot,	1841	15	5					1		2		20	17
2d Hancock,	1842	42					2				3	42	43
North Sedgwick,	1843	36	45	23								104	104
Aurora and Pl. No. 1,	1843	24										24	24
Long Island,	1843	26	20									46	46
		782	3813	395	69	978	415	395	51	407	22	4574	2641

*Min. H. A.

CHAPTER XX.

WASHINGTON ASSOCIATION.

Original Churches—Columbia, 269; Cherryfield, 294; Eastport, 337; Steuben, 295; Machias-port, 340; Jonesboro' and Addison, 344; Lubec, 345; Cutler, 347; Crawford, 351; Addison, 350; Cooper, 354; Pembroke, 352; Harrington, 357; East Machias, 358; Calais, 344; Charlotte, 353. Churches added between 1835 and 1843—Hodgdon; Eastern Calais; Baring; Beddington; Jonesboro'; Topsfield; Amity and Orient; Calais Village; Second Lubec; Houlton; Second Harrington; East Harrington; Hodgdon and Richmond, N. B.

The delegates and ministers of sixteen churches in Washington county, met at Columbia, in August, 1835, and organized the Washington Association. At this meeting, the church in Hodgdon was added to their number, making seventeen churches, with one thousand two hundred and three communicants. These were blessed with the preaching of seven ordained ministers only. This Association received as their portion of the funds held by the Eastern Maine Association, $47,90. This body has enjoyed unusual prosperity, considering the limited means which many of the churches have possessed.

Its number of churches, in 1843, was twenty-eight; ordained ministers, eleven; and communicants, one thousand nine hundred and eighty-six. Several of the churches have never had pastors, and some of them have always been destitute of any very regular preaching. These have received some assistance from the Convention, and quarterly conferences within its own bosom.

This Association cherishes a respectful regard to all the benevolent operations of the christian world. The catalogue of resolutions, which had already become familiar, if not formal, in other Associations, were

dopted and sustained by this body. In no one thing
this Association more particular, than in their respect
nd care for the ministry. They recommend to the
hurches the expediency of advice, by council, even in
ranting licenses to their members; and that they take
pecial care not to receive into their pulpits persons not
roperly qualified to preach the gospel.

This body embraces a large field of missionary ground,
nd the churches are doing what they can to cultivate
. Nor do they labor in vain, as their annual increase
roves. Twelve new churches were added between
835 and 1843.

The multiplication of churches in this Association,
as been in some cases owing to the division of large
nes in the same town. This division of churches is
onsidered by many a fault peculiar to the Baptists
enerally in the State. And undoubtedly in some in-
ances it is a source of evil. If it does not alienate
ie attachments of brethren, it often weakens their
ility to support a pastor, and tends to multiply churches
eyond the number of ministers to supply them with
holesome preaching. It sometimes occasions the re-
oval of a worthy pastor, and sometimes induces feeble
nurches to encourage gifts to the ministry which are
holly unsuitable to the office.

Hodgdon. This town is in the remote eastern part
the State, and on the road leading from Calais to
oulton. It is a newly settled town, and by emigrants
incipally from the neighboring Provinces. Some of
em were Baptists. A church was organized in Janu-
y, 1835. Elder Elisha Bedel, a missionary sent here
nder the direction of the Maine Baptist Convention,
as elected their pastor. But instead of a blessing, he
oved the occasion of many painful trials to them. He

also secured his own downfall. After much difficulty and patient suffering, the church convened a council from the churches in Calais, Baring, and Crawford, in 1839, and by their advice he was deposed from the ministry and excluded from the church. The church then had rest.

In 1838, a brighter day began to dawn upon this church, though surrounded with clouds of darkness and trial. Some indications of a Divine blessing appeared in connection with the labors of Thomas Murry, a licentiate of Crawford church. The blessing came in 1839. Mr. Murry became a member of the church, and a revival of the work of God increased the church to eighty-eight members, a part of whom lived in Amity and Orient, and were recognized as branches of this church, with Columbus Dunn, deacon of Amity, and Samuel G. Tuck, deacon of Orient. In February, 1838, Mr. Murry was ordained pastor of the church, but was removed to the church in Heaven, by death, the next July. [See Biography of Elder Thomas Murry.] This was a mournful affliction to this church in the wilderness, and surrounded by a large territory of fifteen towns and plantations entirely destitute of the ministry of the gospel.

In this their extremity, their cry unto the Lord of the harvest was, 'Send us one to break unto us the bread of life.' Their prayer was heard and answered. Daniel Outhouse, one of their number, was now called of God to be their leader. With their license he preached to their satisfaction and comfort, till 1841, when he was ordained their pastor. In 1840, the church was enlarged by another revival; and in 1841, the branches 'Amity and Orient' were united and recognized as a separate church. They were again deprived of a pastor

in 1842, by the resignation of Elder Outhouse, but not of stated preaching. Elder E. Watson has labored with success in this church. This church, though remote from the high privileges of a christian community, has nevertheless been signally blessed of God, and is prospering, with a present number of seventy members.*

Eastern Calais. The villages and vicinity of Calais were honored of God with the distinguished blessing of a general revival in 1836, under the ministry of Elder James Huckins. To the influence of this revival, this church owes its existence. It is located, as its name indicates, in the east part of Calais, and was organized in 1836; and had, in 1837, thirty-nine members, with Eld. A. D. Thompson for their pastor. Eld. Thompson remained with them, however, but a short time, when they were left destitute; since which they have had many trials, but little prosperity, and remain a feeble church, with their numbers reduced to twenty-seven.†

Baring. Baring is a flourishing village, westerly from Calais, at the distance of five miles from 'Salt-water.' The river St. Croix divides it from St. Stephen, N. B. The first Baptists in Baring were emigrants from distant churches. Mr. James Sargent moved from North Yarmouth to Baring, in 1828. Soon after his arrival, he opened an evening prayer meeting, to be held weekly on the St. Stephens side of the river. Here, aided by one other male disciple, who has since fallen asleep in Christ, he maintained the worship of God, 'amid much popular opposition.' But God, who always hears when his people pray, designed that these disciples should not long toil alone. In 1835, deacons N. D. Shaw and O. Allen, with several other Baptists, became residents in Baring. Meetings were now held more frequently, and

*H. P. Towne's Com. and Min W. A. †Min. W. A.

the Baptists began to secure an important influence in the village.

Soon converts began to multiply, and to unite with the church in Calais. In May, 1838, their number had increased to thirty-seven. They were then induced to leave their brethren in Calais, and organize in Baring. The same day that they embodied, eight were added to the church by baptism.

Their first pastor, Elder O. B. Walker, was ordained among them in 1839, but left them at the close of one year. He was immediately succeeded by Elder W. N. Slason, who devoted to them only one half of his ministry. By the blessing of God they completed, in 1843, a neat and commodious house of worship. Their number then was fifty-three.*

Beddington. A small church was gathered here in 1838, consisting of thirteen members; but it has become extinct, occasioned by the removal of its members.†

Jonesborough. Until the winter of 1840, the inhabitants of this town had enjoyed but few gospel privileges, and no stated ministry by any denomination, though for many years the Lord had occasionally sent to them his servants, and a few had become professedly pious. The first part of this year was distinguished for general revivals in the country, and this town shared largely in the blessing.

A few persecuted Baptists resided here, and among them the work of grace was powerful and glorious. This work was eminently promoted by the efforts of E. Nugent, then a private brother of the church in Calais. In May, 1840, the church was organized, with twenty-five members; twenty-three of them were baptized on the day of the organization. Mr. Nugent was licensed

* Eld. W. N. Slason's Com. and Min. W. A. †Min. W. A.

by this church, and preached to them with success two or three years. In 1843, they had sixty-eight members, but were without a house of worship and needed assistance.*

Topsfield. Topsfield is a new town, thirty-eight miles from Calais, upon the Houlton road. A few members of the church in Calais obtained a residence here, which opened the way for Baptist efforts. In this new field of gospel labor, the Baptist Quarterly Conference, in the eastern part of Washington Association, became much interested, and in the fall of 1839 sent into it Elder E. Powell, of Cooper, as a missionary. The Lord went with him and converted sinners by his instrumentality, and in 1840, a church of eleven members was recognized in Topsfield. This was indeed a light shining in a dark place, and its influence has been felt by the surrounding community. In 1841, Elder Powell became its pastor, and continues to be useful to the church, which now has eighteen members.

Amity and Orient. In 1835, Edmund Watson, a licentiate, from Lincoln, Penobscot county, came into this vicinity and was instrumental of much good to souls, and of promoting the prosperity of these branches of Hodgdon church. In 1839, these branches, 'Amity and Orient,' composing eighteen members, were constituted into a church, and in April, Mr. Watson was ordained its pastor. He retained the pastorate for one year only, but continued to preach a part of the time much longer. This church also has been assisted by the missionary labors of Elder E. Powell, and yet they are a feeble church, of but twenty-one members.†

Calais Village. This church is situated in the village at 'Salt-water.' Here a minority of the Baptist

*Eld. E. Nugent's Com. and Min. W. A. †Dea. C. Dunn's Com.

church in Calais lived, and in 1841, they became a separate church. Elder E. D. Very became their pastor. He resigned in 1843. They were that year building a neat house of worship. They have increased from fifty-eight to sixty-two.

Second Lubec. This second church in Lubec was organized in 1842, of members living in what is called the South Bay neighborhood, and who had constituted a branch of the first church. A meeting-house was commenced in this part of the church in 1838, but remains unfinished. They organized with forty-two members, and have increased, by letter, to forty-eight. And while animosity and fightings characterize the movements of the first church, this small body press forward in harmony, and prosper.

Houlton. This town occupies an interesting position, as it holds an important relation to the whole Aroostook country. No particular efforts were made in this place by the Baptists, till 1842. In the summer of that year, Elder Henry Kendall, in the employ of the Maine Missionary Society, made a successful effort in this town and its vicinity. His ministry, and the idea of embodying a Baptist church in the village and town, were favorably received. By him, a church of fifteen members was gathered, under cheering prospects. Since their organization they have been favored with a privilege in the Unitarian meeting-house, some preaching by missionaries and others, and are striving to honor God by advancing his cause and kingdom.

Second Harrington. In the winter of 1843, a revival of religion extended its saving influence throughout the town of Harrington. In the southern extremity of the town, 'Burnt Point,' (so called) a few Baptists, belonging to the churches Cherryfield and First Harring-

ton, resided. Here the work of grace was most interesting, souls were converted, and in May a church of sixteen members, ten of whom were baptized on the occasion, was embodied. This infant church has increased to twenty-five members, and is exerting a pleasing influence in a growing community. E. Nugent, whose labors were blessed in the revival, is pastor of the first and second churches.

East Harrington. Over the neighborhood about the 'Grea' Marsh Stream,' in the east part of Harrington, the first church in Addison shed its benign influence for many years, and a large minority of that church belonged in this vicinity. It was, however, somewhat inconvenient for most of them to assemble regularly with their brethren in Addison. By means of the revival in 1842 and 1843, their number was much increased; and for their better accommodation a church was organized, in 1843, consisting of sixty-six members, with encouraging prospects. The separation of this minority from the church in Addison, did not so lessen their ability as to deprive them of a stated ministry, and this church is able to sustain preaching once in two weeks.

Hodgdon, and Richmond, N. B. This church, as its name indicates, is partly in Maine and partly in New Brunswick. It was organized in 1843, with twelve members, and Elder T. Batchelder settled as pastor. Four have since been added, making their present number sixteen.

WASHINGTON ASSOCIATION.—TABULAR VIEW.

ORGANIZED 1835. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped.	Lost.	Gained.	Whole No.	Present No.
Columbia,	1788	*	227	23	19	131	40	30		11		250	47
Cherryfield,	1796	11	202	29	5	52	39	33		27		242	98
Steuben, (reorg'zd 1805)	1796	*	87	5	6	24	19	23		4		98	28
Eastport, (reorg'zd 1810)	1801	57	317	71	9	68	34	41		96		448	218
Machias Port (Machias)	1810	11	231	29	7	53	15	13		32		271	160
2d Addison,	1813	25	140	19	9	24	47	25			6	134	103
Cutler, (reorg'zd 1817)	1808	24	62	7	8	12	33	14		2		93	40
Crawford,	1825	19	85	9		46	14	15		2		113	36
1st Addison,	1826	57	220	24	6	83	27	20			3	303	182
Lubec,	1820	9	283	32	12	55	55	17		18		324	191
Cooper,	1828	29	26	9	5	6	19	9		4		64	31
Pembroke (reorg. 1822)	1800	11	106	22	1	47	21	6		7		139	59
Charlotte,	1829	30	49	7	5	6	16	4		3		86	62
Calais,	1832	11	221	99	1	196	38	12		1		331	85
1st Harrington,	1833	26	41	9		8	8	4				76	56
East Machias,	1834	24	71	32		19	5	7		4		127	92
Hodgdon,	1835	30	107	23	3	53	28	7		5		160	70
Calais E. Ch.	1837	39	1			3	8	1		1		40	27
Barring,	1838	37	28	7		2	7	5		6		72	52
Jonesborough,	1840	25	40	11		2	4	2				76	68
Topsfield,	1840	11	5	2								18	18
Amity and Orient,	1841	18	5	1	3	3	7				4	24	21
Calais Vil. Ch.	1841	53	5	6			1	1				64	62
2d Lubec,	1842	42		6								48	48
Houlton,	1842	15										15	15
2d Harrington,	1843	16	15	3								34	34
Harrington E. Ch.	1843	66										66	66
Hodgdon, &c.	1843	12	2	2								16	16
			732	2576	490	90	886	515	319	223	13	5782	1985

*Unknown.

CHAPTER XXI.

PENOBSCOT ASSOCIATION.

Original Churches—Harmony, p. 212; Sangerville, 215; Guilford, 227; Parkman, 231; Athens, 233; Ripley, now Cambridge, 237; Corinna, 238; Carmel, 277; Hampden, 291; Dixmont, 293; Charleston, 299; Dover, 315; Corinth, 316.

Added at their first session from Bowdoinham Association—Frankfort, 286; North Hill, 232; Bangor, 311; Munroe, 307; Palmyra, 219; Newport, 240.

Added between 1826 and 1843—Dexter; Enfield; Bradford; Monson; Levant; Kirkland and No. 3, temporary churches; Second Hampden; Greenfield; First St. Albans; Abbot; Lincoln; Lee; Blanchard, a temporary church; Plymouth; Foxcroft, a temporary church; Garland; Pittsfield; Athens Village; Exeter; Old Town; Sebec; Bangor and Glenburn; Newburg; Passadunkeag; Palmyra; Springfield; Eddington; Argyle; Newport Village; North Bangor; Patten.

A CONVENTION of thirteen churches, from the Lincoln and Bowdoinham Associations met at Parkman, in January, 1826, and organized the Penobscot Association. At their first anniversary, September following, six other churches from the same bodies, and two new churches, united with them. By these twenty-one churches, sixteen ordained ministers were then reported, and seven hundred and ninety-five communicants. Thus commenced this interesting body of Baptists, spread over a large and newly settled territory, but rapidly increasing in population.*

At its commencement, this body voted co-operation with the missionary and benevolent societies connected in the denomination in the State, and the usual days of Fasting and Prayer, as the first day of January, and the fourth of July, were recommended to the churches for their observance.

Spirited resolutions have been almost annually passed upon the various topics noticed by similar bodies, and in temperance, religious and ministerial education, and missionary operations, especially in domestic missions, this body have ever evinced a lively and benevolent interest.

*Min. L. and B. Asso.

These churches have not only resolved, but have labored to meet the responsibilities of their resolutions.

No Association, upon a comparison of means and privileges, has done more to promote the extension of the cause than this body, nor has any obtained a more rapid increase. Its territory is large, and many of its churches have been small and feeble, being scattered in thinly populated communities, and not favored with much of the preaching of the gospel. In 1838, it numbered forty churches, twenty-four ordained ministers, two licentiates, and two thousand one hundred and ninety-six communicants; making a net increase, in twelve years, of twenty churches, eight ordained ministers, and one thousand four hundred and one communicants. It was this year divided, and the Piscataquis Association formed; and yet it remains an efficient and influential body of Baptists.

It has been highly favored with revival mercies,—the years 1828, '29, '31, '34, '37, '38, and '43. Its table now shows twenty-eight churches, twenty-two ordained ministers, and one thousand four hundred and thirty-eight communicants.

Dexter. Baptists increased in Dexter, partly by emigration and partly by means of the preaching of Elder Z. Hall, pastor of the Baptist church in Parkman. For some years they were a branch of that church, and received a portion of Elder Hall's ministry. December 28, 1825, they were embodied into an independent church, consisting of thirty members. From April, 1826, to 1832, Elder Jacob Hatch was their pastor. But from his missionary zeal, he was absent from them one half of the time from 1830, which was supplied to the church by the employment of Elder W. Marshal. During this period the church was enlarged by twenty-seven baptisms.

July 15, 1832, Eld. E. Hunting became pastor, and sus-

tained the office about two years, and preached occasionally, much longer. This church has also been aided by the occasional ministry of Elders T. Macomber and E. Freeman. From 1835 to 1836, Elder C. T. Norcross preached with them about one half of the time, and the next year Eld. D. Bartlett was pastor, and preached statedly. His labors were blessed to an increase of the church, by some revival. The next three years, from 1837 to 1840, Eld. S. Lothrop was pastor. The church prospered under his ministry and aided the formation of the East St. Albans church, in 1840. In 1841, the church had some trials, but was blessed with the stated ministry by Eld. I. S. Smith, and some additions. In 1842, they were destitute, and wandered much from the Lord. In 1843, they were again encouraged and assisted, by the ministry of Elder J. M. Mace, and again enlarged by additions. In 1839, they built for their accommodation a house of worship, in a pleasant part of the village. Their present number is sixty-six, and how important their influence in that village, where the false doctrines of Universalism have so strong a hold. The churches Garland and Exeter took their rise from this body.*

Cold Stream, (now Enfield.) This town is about forty miles northerly from Bangor, on the east side of Penobscot river. A settlement commenced here about 1820. A few of the first settlers were Baptists. In 1826, they commenced holding social religious meetings. These humble efforts were blessed. A seriousness first appeared upon the minds of the youth, and soon the number of praying souls was increased by the converting influence of the Spirit.

Elders J. Roundy and N. Robinson were travelling, this summer, and preaching Christ to those new settlements.

*C. Copeland's Com. and Min. Asso.

On the 11th of July, both these servants of God were at Cold Stream. They baptized six persons, who, together with several others, were embodied into a church. Left almost destitute of preaching, this infant church had some trials, in the midst of mercies, in 1827. In 1830, Elders Dexter and J. Hatch, missionaries of the Maine Convention, visited the church, and by the precious outpourings of the Holy Spirit, souls were converted and twenty added to the church by baptism. This gave them strength to go many days rejoicing, and they subscribed to pay $50, in the fruits of their lands, to aid domestic missions that year. From 1831 to 1837, difficulty and trial beset their journeyings. In 1835, Amos P. Messer, one of its worthy deacons, was ordained as an evangelist, and in 1837, became its pastor, devoting one half of his useful ministry for their benefit, and the other portion of it to the benefit of other feeble branches of Zion, till 1842, when Alvan Messer received license, and preached to them the same amount of time, and was instrumental in the enlargement of the church. In 1843, they received the ministry of these brethren alternately, each one fourth of the time. Their number is seventy-six.*

Bradford, formerly Blakesburgh. The church in Bradford was organized August, 1827, and was composed of eight members only, five of whom were by letter from the church in Atkinson. Although feeble, without a pastor, and scattered in a sparsely settled community, yet the pious zeal of these brethren prompted them to sustain meetings for prayer and conference, and the occasional preaching of the word among them. These efforts were blessed of God. The reviving and converting influences of Divine grace were given, and thirty-four were added by baptism and four by letter, in 1827. Nothing special oc-

*Min. P. Asso. and letters to the Asso.

curred again, affecting the progress of the church, till 1831, when their number was increased by another spiritual refreshing; and in 1836, by another. This church has been blessed with several useful members, so that, though it has never had the advantages of a pastor, nor house of worship, it has increased, lived harmoniously, and maintained respectability.

From its commencement it has been supplied occasionally with gospel preaching, mostly by Elder J. F. Page. And from its members, God has called into the ministry, Elders E. Coy, C. L. Cary, and Daniel Small, who are successful in aiding the cause of Christ. Their present number is forty-three.*

Monson. This church owes its existence to emigration. In 1827, thirteen Baptists, resident in town, were embodied into a church. They have prospered, though without a pastor or a meeting-house. Eld. J. F. Page has preached with them some, every year since their organization. They have also been aided by Elders Z. Hall, T. Macomber, E. Going, and L. Kingman. Elder Kingman labored with them one fourth of the time, in 1843, and they enjoyed a pleasing revival. Their present number is seventy-five. Here also is a Congregational church, in a flourishing condition.*

Levant. This town is twelve miles north from Bangor, with a growing village in its north-east corner. This village is the centre of business, and the usual place for religious meetings. There is in town two meeting-houses and three religious societies—Baptist, Congregationalist, and Universalist. The Baptist church was organized with eight members, in 1828. Previous to its organization, a few Baptists resided in town. R. C. Spaulding, a member of the Theological Institute, at Waterville, while teaching

*J. F. Page's Com. letters of the church and Min. P. Asso.

school in town, in 1826, was employed to preach on the Sabbath. This opened the way for his settlement as the town's minister, which took place in May, when he was ordained to the work. This church, though scattered over a wide extent of territory, promiscuously among other sects, not too favorable to its welfare, has prospered under the faithful and prudent labors of its two able pastors, R. C. Spaulding and T. B. Robinson. Eld. Spaulding labored to make it a reading, spiritual, benevolent, and working church. And he succeeded most admirably. He established a Sabbath school, in 1832; and the same year a revival was enjoyed, in which a number of the school were converted. He resigned his charge and moved to Corinth, in 1834. The same year, their house of worship was erected, one half of which, however, is owned by the Congregationalists.

In 1835, Eld. Robinson entered upon his pastoral charge, and labored successfully in the office till 1839, when an invitation from Hampden, and the limited ability of the church in Levant, induced him to resign his charge of the latter and become pastor of the former. But his stay at Hampden was short. In one year he returned to Levant, again became the pastor of the church, but for want of a competent support was obliged to seek employment in some other part of the gospel field, in 1842. His residence, however, is still in town, and when not engaged in missionary labors, he aids the progress of the church. In 1836 and '38, the church was much enlarged by interesting revivals. Two of its members are in their preparatory studies to the ministry. Present number is fifty-three.*

Kirkland. This is a new town, twenty miles north from Bangor. A church of twelve members was gathered here in 1829. At first its prospects seemed encouraging:

*N. Fisk, Ch. Clk. Com. and Min. P. Asso. and letters of the ch.

but being almost destitute of preaching, and possessing but few gifts, and surrounded by various influences unfavorable to its perseverance, after struggling several years amid trials and discouragement, they were scattered, and in 1838, their visibility was lost.*

No. 8. A church of eight members was gathered in this newly settled plantation, in 1829. At first it prospered under the ministry of Jesse Norcross, a licentiate of the church in Charleston. In 1832, Elder Nathan Thomas became its pastor: but he labored almost in vain, for this light has ceased to shine—the church is fallen.*

SECOND HAMPDEN. This church is situated in the west part of Hampden, and was organized in 1828, of thirteen members. Eld. O. Briggs became its pastor. He resigned in 1831. In 1833, they built a house for worship, and employed Eld. H. Hawes one half of the time. In 1834, a glorious year of spiritual release was experienced, and the church was enlarged by an addition of forty-four by baptism. In 1835, they were again without a pastor, but were supplied with preaching semi-monthly, and mostly by Eld. Briggs. In 1838, they had some preaching by Elder McMaster; in 1841 and '43, by Eld. T. L. Pilsbury. But for a period of eight years the church has been declining and diminishing, wasting its vitality and usefulness by internal divisions. It is reduced to a feeble church of thirty-six members. Surely the fine gold has changed, the strong has become weak.†

GREENFIELD AND NO. 1, formerly 'OLAMMON.' The first Baptists in this new and rising settlement, were emigrants from churches at a distance. In 1829, Elders S. Dexter and J. Hatch, missionaries sent into the rapidly increasing settlements in the eastern part of the State, visited this place, and finding materials already prepared,

*Min. P. A. and letters to the Asso. †This 1st ch. p. 262 and Min. P. A.

organized a church of seventeen members. In 1830, a precious revival was enjoyed, and nineteen added by baptism. Reuben Tolman was ordained pastor. Eld. Case, by direction of the Convention, visited them that year and cheered them with his presence and preaching. Elder Tolman was pastor but one year. Eld. Daniel Macomber served them in the gospel in 1835, and the church was enlarged. Since that period they have seen days of affliction. But like Sardis, it had 'a few names who had not defiled their garments.' In 1843, God appeared for their help, and sent Eld. McGregor to them, whom he has blessed to their benefit. Their prospect is brightening. Their number is forty.*

First St. Albans. A small church, of about fifteen members, was gathered here in 1829. The next year it was enlarged to the number of thirty, and Eld. Benjamin Bisbee became its bishop. In 1832, it began to be harassed by trials within its own bosom, which reduced it the next year to sixteen members. In 1834, Elder William Oaks preached for them, and the church was increased. From that time to the present, this church has had but occasional preaching, by D. Given, a licentiate, and some others, and has done comparatively nothing for the general welfare of Christ's kingdom. It has twenty-two members.†

Abbot. This town was incorporated in 1827. Several Baptists resided in different parts of the settlement, but they had only a partial acquaintance with each other. In 1829, nine individuals were constituted into a church. God owned their works, and poured out his Spirit, which made the wilderness resound with the praises of the young converts, and this 'little one' was soon rejoiced by an addition of twenty. In 1831, Joseph Hall was qualified by license to preach. For two or three years he was successful.

*Let. to the Asso. and Min. of P. Asso. †Min. P. and Pis. Asso.

But difficulties arose among them, which reduced them, in 1835, nearly to extinction. But their life was again renewed, in 1836, by the ministry of Eld. Thomas Macomber, and in 1837, by Eld. William Oaks. They have since had occasional preaching by brethren A. Clark, Z. Hall, J. F. Page, S. Tubbs, and J. Hatch. Their location is unfavorable, being scattered over a wide territory. Thirty-three in number.*

LINCOLN. Lincoln is a large town on the east side of Penobscot river, at the mouth of the Matanawcook stream, where is a flourishing village. A Baptist church was gathered here, consisting of six members from the church in Paris, by the advice of Elders Dexter and Hatch, missionaries of the Convention, in 1830. Soon after its embodyment, Eld. I. Case, another missionary of the same body, visited the place and added four by baptism. 'Of these,' says father Case, 'one was a woman educated a Pedobaptist, but on becoming pious, searched the Bible for truth and direction, and renounced her infant baptism;' 'a second was educated a Quaker, but was converted and embraced the truth as it is in Christ.' This church has been highly favored with pleasing gifts for exhortation, prayer and discipline, and two of its members, Stephen Chase and Edmund Watson, have become ministers of the gospel. In 1834 and '35, this church had a stated ministry, but no special prosperity; and since that time to the present, although it has had much preaching from year to year, and though other religious societies have flourished around them, they remain a small and inefficient body of christians. They need help. Their present number is twenty-seven.†

LEE, (first called No. 4.) A settlement was commenced

*Min. P. and Pis. Asso. and letters to the Asso. †Min. P. A. and Min. of Con. and letters to the Asso. Rev. S. Fogg's Com.

here in 1827, and the town possessing a rich and fertile soil, the increase of population was rapid. In a period of ten years from the first opening, it had five hundred and thirty-six inhabitants. In 1830, there were thirty families, among whom were a few Baptists, who as soon as practicable began to hold meetings for social and religious worship. By these means, these strangers in the wilderness became acquainted with each other, and the same year, (1830) a church of ten members was organized by the two missionaries, Dexter and Hatch. They were visited and encouraged by Eld. Case in a few weeks after they were embodied, and several persons, two of whom had been previous to their conversion, 'defenders of Universalism,' were by him added to the church. This church has not been blessed with a pastor, but has frequent preaching by missionaries, and some stated preaching by Elders A. P. Messer, and W. Marshall. Elder A. Messer and J. Jackson have preached with the church occasionally. They have, however, but few gospel privileges, and are a small, tried and inefficient church of twenty-nine members. They need and desire the aid of a faithful missionary.*

Blanchard. In this new and lonely settlement under the northern brow of Russell Mountain, and on the north branch of Piscataquis river, a few Baptists found it convenient to reside, and by occasional preaching a small church of about thirty members was embodied in 1828. By the labors of brethren Hall, Hatch, Oaks and Marshall, some were added in 1831. But its light soon waned, and in 1837, with twenty-nine members, its name was lost. 'Their fall was owing partly to a want of gospel means, but mostly to neglect.'†

Plymouth. This town was incorporated in 1826, and previous to 1830 the people enjoyed, if they desired them,

*Min. P. A. of Con. and letters to the A. †Min. P. A. and letters to the A.

but few religious privileges, and even since as a town they have had but a small amount of evangelical preaching. A church of eight members was organized in 1830. These Baptists had been members of Etna and other churches. Eld. E. Carter began to preach semi-monthly for them in 1832, and has since labored much for their advancement.

In 1836, twelve of the members were dismissed and embodied into a new church, and in that capacity, and in company, 'emigrated to the Great Western Valley.' This rendered the church very feeble, but Elder Carter continued his efforts for their welfare. The church was perplexed and weakened by internal difficulties from 1839 to 1842. In '42 they were blessed with the ministry of Elder T. L. Pilsbury. Their prospects are not the most encouraging. Present number thirty-five.*

Foxcroft. This town on the north side of Piscataquis river, has a rich soil, was first settled in 1805, and 'named in compliment to the Hon. Jos. E. Foxcroft.'† It has a fine village, in which is located a promising Academy. Here were some Congregationalists. As the population increased, some Baptists became residents here, and by means of occasional preaching some were converted and embraced their sentiments, who with the older members, were united with the church in Dover, as a branch church.

In March 1832, nineteen members were recognized as an independent church. The following September they had increased to thirty-two. By a revival in 1838, it was increased by nineteen baptisms. It received only occasional preaching, and it did not very well succeed in its operations. After the formation of the 'Foxcroft and Dover Village church,' this church was disbanded, most of its members uniting with that body.‡

*Min. P. A.; letters to that body. †N. E. Gazeteer. ‡Min P. and Pis. Association.

GARLAND. This town was incorporated in 1811. The earliest settlers were mostly Congregationalists. It was several years before there were any resident Baptists. However, by means of occasional preaching by missionaries and visiting ministers, a few Baptists were raised up, and connected with the church in Dexter. Dec. 1833, eleven members were recognized as a church. They have never had a pastor, and not more stated preaching than one week in four. Elders E. W. Cressy, S. M. Rice, N. Robinson, and J. Hatch, have afforded them some assistance. They remain in a low and discouraged state. Their present number is eighteen. They unite with other societies in Sabbath Schools.*

STETSON. (See 'NEWPORT and STETSON,' pp. 240 and 283.)

PITTSFIELD. This town was incorporated in 1819. Jan. 1830, Eld. D. McMaster became a resident in town, and preached to the people occasionally, but with no apparent success. Previous to his labors the gospel had not exerted its salutary influences in town, and the people were far from being too moral. 'Sabbath breaking and intemperance had become common evils.' During 1832 and '33, Eld. M. withheld his labors, and the people were left almost without preaching of any kind. At the beginning of 1834, Eld. M. recommenced his preaching wherever he could in this dark and desolate spot; and his efforts were not in vain. God sent down his Spirit, converted sinners, and in May, 1834, a church of eighteen members appeared in P. This church by the faithful labors of Eld. M., was soon enlarged. Sabbath Schools and Temperance Societies were immediately formed. Thus in the short time of a few months, the moral aspect of Pittsfield was greatly changed. The people had sat in darkness, but now they saw

*Min. P. A. and letters to the Asso.

a pleasant light. During 1835, this church had by missionaries and others, preaching semi-monthly. But from that time till 1842, it was destitute, and being surrounded by those ready to devour, and becoming luke-warm, and scattered, they lost their hold of the cross, and wandered from the denomination. In 1839 they reported twenty-seven members.*

Athens Village. The original members of the church in this village were from other churches. They were organized in 1836, seven in number. Elder Rufus Jones was the agent in promoting these first Baptist movements in this village. The next year, under the united labors of Mr. Jones and C. Taylor, then both licentiates, a pleasant revival was enjoyed in this church and village. Both of these gospel preachers have since been ordained; the former took the pastoral charge of the first church in Athens, and the latter the charge of this church. In 1841 Eld. Jones became the pastor of this church and officiated till 1843, when he returned to the business of farming for support. The church, therefore, has no pastor, and is small and feeble, with thirty-seven members only †

Exeter. This town was incorporated in 1811. For many years the people had but few gospel privileges, and it was not till about 1836, that the Baptists made any very successful efforts in town. A few resided here and belonged to the church in Dexter. In 1836, Eld. J. Hatch, missionary for the Convention, spent eight weeks in this town, and was instrumental in gathering these scattered and lonely disciples into a church, and of strengthening their faith and zeal. They were fifteen in number. Eld. H. preached monthly in 1837, and some in '38 and '39. After about two years of declension and darkness, the church was revived by the preaching of Elder. C. T. Nor-

*Min. P. A. and letters to that body. †Min. P. and P. A. Eld. Jones' Com.

cross. He preached one-third of the time most of the year 1842, and in '43 they were favored again with Elder Hatch monthly. By these labors the church with much struggling in itself is enabled to do but little more than sustain visibility. Their number is twenty-two.*

Old Town. This church was organized in 1835, with five members, but had no regular preaching for about two years. In 1837 E. Freeman began to preach to them, and in '38 he was ordained their pastor. About twenty were added to the church during his ministry. In 1839 Eld. C. Blanchard began his labors among them, and the next year took charge of the church. Their present number is seventy, and promises to be an important and useful body in the denomination.†

Sebec. This town was incorporated in 1812. It has a small village at the outlet of 'Sebec Pond.' Here the religious societies centre. A few Baptists belonging as a branch to the church in Charleston, had resided here some years before a church of twelve members was organized in 1836. But not being able to sustain preaching more than monthly, their progress is slow. Elders T. Macomber, N. Robinson, L. Bradford, E. McGregor, missionary, and A. G. Tibbets are among those who have preached statedly here. Their present number is thirty.‡

Bangor and Glenburn. This church was organized in 1837, of nine members, residents in Bangor and Glenburn, and centres its operations about six miles north-west of the city of Bangor. This church was gathered by the instrumentality of Mr. H. H. Smith, then a student in the Theological Institution at Bangor. Additions were soon made to it by converts baptized by Elder T. B. Robinson. They have had no pastor, but preaching statedly, either

*Min. P. A.; Min. Con.; letters to the Asso. †Min. P. A. and letters to the Asso &c. ‡T. Robinson, Ch Clk. Com.

monthly or semi-monthly, and with their limited means have made some progress. In 1842 and '43, the church was blessed with a revival and a number of additions. A. Kelley, a licentiate, ministered to them in 1841, and Eld. D. Steward in 1843. Their present number is forty.*

Newburg. This town was incorporated 1819. It is fourteen miles south west of Bangor. Baptists commenced some movements here in 1823. The general religious views of the people were of an Arminian cast, and Baptist sentiments at first were not well received. A church of eleven members was embodied in 1838. Though destitute of a pastor, and with only a small school-house for their place of worship, they still prosper. They have had preaching by various ministers about one half of the time, and were blessed with a refreshing season in 1841. A. Kelley, licensed by the church, afforded them some aid, and Wm. Miller, ordained 1843, has been a blessing to them since 1841. Their number is twenty-three, and their prospects good†

Passadunkeag. This town is thirty miles N. by E. from Bangor, and has a flourishing village at the junction of Passadunkeag stream with Penobscot river. It is a rapidly growing place, and promises to be an important town in the eastern country. In 1838, a church of eight members was embodied here; but not under the most favorable circumstances. At first, they had but a small amount of gospel preaching. Since 1840, they have been more highly favored; Eld. A. P. Messer has preached monthly, with success, and their number has increased to twenty-seven.‡

Palmyra. This town was incorporated in 1807. Baptists began to increase in town about this time, and in 1810, the church 'St. Albans and Hartland Village,' was organized, in which all the Baptists in this town concentrated

*Min. P. A. and letters to the Asso. †Min. P. Asso. ‡Min. P. Ass.

their efforts for many years. In the beginning of 1838, Eld. John Robinson, of Cornville, came into the town and commenced preaching in a neighborhood, where the prospect of success was somewhat uncertain, the people generally being under the soul-destroying influence of Universalism. But encouraged by the word of the Lord, he persevered, and though there was not a praying family in the neighborhood, the converting influence of the Holy Spirit soon appeared, which soon changed the scene, so much, that instead of the sportsman's gun and woodman's axe, on Sabbath morning, the voice of singing and praying was heard. In April, a church of thirteen members was embodied as the fruits of this work, and the blessing was continued through the summer, during which about thirty were added to the church.

Sept. 1839, Sullivan A. Maxim, one of its members, was set apart to the work of an evangelist, and the next year received the pastoral charge of the church. He preaches however only once a month, leaving a vacancy to be filled by occasional supplies by others. He was pastor a short time only—withdrawing his charge, to labor in other fields. In 1843, he was again pastor, and the prospects of the church are more encouraging than in former years. Present number is thirty-nine.*

Springfield. This town was incorporated in 1834, and is sixty miles N. E. by E. from Bangor. With the rapidly growing population, Baptists from other places became residents in town, and in Dec. 1838, a church of eight members was organized, and Eld. A. P. Messer has preached with this people monthly since that time. His labors have been useful to the increase of the church, which consists of thirty-seven members.†

Eddington, is six miles above Bangor on the east side

*Min. P. A. and S. Keen's Com. †E. F. Leighton, Ch. Ck. Com. Min. P.A.

of Penobscot river. In Jan. 1839, a church of twenty-six members mostly dismissed from the church in Amherst, was embodied here. This company of disciples have a large field to cultivate, and the opportunity of doing much good. They hold their meetings in two places alternately, four miles apart; but they have had but little preaching, and have little more than a name to live. The enemy has sowed strife among them .Their number in 1842, was thirty-one.*

Argyle. In 1838 Eld. G. J. Newton became a resident in this town, and began to preach occasionally, and in Sept. 1838, a church of but four members were organized, who elected Eld. N., their pastor. The church has increased to thirteen, but has never obtained great prosperity. The Methodists have the leading religious influence in the place.†

Newport Village. This village is twenty-four miles west of Bangor, and is a flourishing and beautiful place. A few Baptists had resided here for several years. But it was not till 1842 that a church was embodied. It had eleven members, and has increased to twenty-six. They have no pastor, but own a part of a 'Union Meeting House,' and unite with other societies in the Sabbath School.‡

North Bangor. This church was constituted in 1842 with six members. It has no pastor, but regular preaching, and has increased by an addition of five.§

Patten. This is a church in the wilderness. 'There is not a Baptist church within fifty miles of it, and but one or two of any kind,' and three years ago it must have been an exercise of strong faith to anticipate what is now seen and felt in Patten. But God accomplishes his own will. In the spring of 1842, Eld. E. McGregor, by the direction

*Min. P. A. and Zion's Advocate, 1839. †Min. P. A. and Eld. G. J. Newton's letter. ‡Min. P. A. §Zion's Adv. 1842

of the Maine Missionary Society, visited and refreshed the inhabitants of the forest. He labored fifteen weeks with much success, and in May 1843, a church was organized in Patten, where in 1840, there was but one Baptist professor. The number at first was thirteen, which soon increased to twenty. Their prospects are encouraging.*

PENOBSCOT ASSOCIATION....TABULAR VIEW.

ORGANIZED 1826. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
Etna & Carmel (1st Carmel)	1807	9	195	19	4	91	53	14			7	223	76
1st Hampden,	1809	12	153	30	5	57	35	26	6	19		195	69
Charleston,	1810	12	176	71	4	86	55	21	6		3	264	98
Newport and Stetson,	1817	5	92	32	3	15	12	13	3	8		129	81
Bangor,	1818	11	257	207	2	131	41	34	25		9	475	213
Corinth,	1822	18	124	54	5	38	18	13	5		28	196	155
Enfield (1st Coldstream)	1826	19	78	18	4	14	11	9		5		115	76
Bradford (1st Blakesburgh)	1827	8	72	34	16	9	25	7	4	52		114	43
Levant,	1828	8	78	29		42	11	4	5			106	53
2d Hampden,	1828	13	61	13	2	33	10	4		6		87	36
Greenfield and No. 1,	1829	17	52	1	1	6	17	5			3	70	40
Lincoln,	1830	6	16	16		5	1	3		2		38	27
Lee, (once No. 4,)	1830	10	23	15		9	12	1		16		48	29
Plymouth,	1831	8	33	25		10	4	1		16		66	35
Garland,	1833	11	12	10		10	2		2	1		33	18
Exeter,	1836	15	10	5		5	5	1		1		30	22
Oldtown, (1st Orono,)	1835	5	60	20		16					2	85	70
Bangor and Glenburn,	1837	9	39	7		4	2		4	1		53	40
Newburg,	1839	11	8	15		4	1		1	4		34	23
Passadumkeag,	1838	8	11	6					1			38	27
Palmyra,	1838	13	35	11	1	7	11			3		60	39
Argyle,	1839	4	4	6				1				14	13
Springfield,	1839	3	22	12		3	1			1		43	37
Eddington & Jarvis' Gore,	1839	26	5	3		4	1					36	31
Newport Vil. Church,	1842	11	6	9								27	26
North Bangor,	1842	6	2	3								11	11
patten,	1843	13	7									20	20
		296	1634	671	47	549	328	157	62	135	52	2661	1438

*Min. P. A. and letter to the Asso.

CHAPTER XXII.

PISCATAQUIS ASSOCIATION.

Original Churches—Parkman, p. 231; First Sangerville, 215; Sebec, 363; Dover, 315; Abbot, 332; Athens Village, 387; St. Albans, 332; Harmony, 212; Guilford, 227; Athens, 233; Corinna, 238; Dexter, 376; Monson, 379; Cambridge, 237.

From Lincoln Association—Atkinson and Milton, 318; St. Albans and Hartland; North-Hill, 232.

Added between 1839 and 1843—Second Sangerville; Foxcroft and Dover Village; East St. Albans; Milo; Greenville and Surley; Second Palmyra; Hartland.

This Association embraces churches situated mostly in Piscataquis County, and dismissed from the Penobscot Association in 1838, for the purpose of forming this body. It was organized at Parkman, Sept. 10, 1839, of fourteen churches; Atkinson and Milton and Second Sangerville were received at their first meeting, making in all sixteen churches, with ten ordained ministers, and two licentiate preachers, and eight hundred and seven communicants.*

This Association embraces a new country in which many of the churches are small, and possess but a limited ability to sustain the gospel. The Baptists here, however, are indefatigable in perseverance, and obtain a rapid increase. They do all they can to promote the religion of Christ among themselves and something for the cause abroad.

There is no cause of benevolence or wide spreading sin, that receives the attention of other Associations that is indifferently passed over by this body. Their resolutions are copious and spirited, and their zeal corresponds to their resolves. In their Minutes for 1843, instead of the usual long list of resolutions published by the Associations almost annually, they inserted the following *one*, as expressive of the spirit and will of the churches.

*Min. Pis. Asso. 1839.

'*Resolved*, That our views in regard to all the benevolent operations have not changed, nor our zeal abated. And we recommend more of the book of *Acts*, and less of the book of *resolves*.'*

Since their first anniversary God has eminently blessed this body. Seven churches have been added, making in all in 1843, twenty-three churches, with fifteen ordained ministers, one licentiate, and one thousand three hundred and four communicants.†

Second Sangerville, is situated in the south part of the town, and was embodied in 1839, with eleven members, most of them dismissed from the first church. There was some difference of opinion as to the expediency of the separation. They have had no pastor, but since 1841, have had preaching monthly by Elder J. F. Page, and have increased to twenty-two members.‡

Foxcroft and Dover Village. This church is situated in the two flourishing villages, Foxcroft and Dover. Eleven members, previously dismissed from the old churches were embodied into church relation, August, 1840. In 1841, they had preaching by C. P. St. Clair, a licentiate, semi-monthly; in 1842 they had preaching *monthly*, and in 1843 Elder O. B. Walker became their pastor. By the blessing of God their number has increased to seventy.§

East St. Albans is in the north-east part of the town. It was embodied in the winter of 1840. It owes its existence partly to dismissions from the church in Dexter, but mostly to a revival experienced at that time in its vicinity. Its original number wast hirty-one, and its present is thirty-nine. From their commencement till 1842, they had preaching one half the time by Elders Winchester and

*Min. P. A. 1843, p. 6. †Min. P. A. table, pp. 4 and 5. ‡Min. P. A. and letters to the Asso. §Eld. Robinson's Com. and Min. P. Asso.

Roberts; in 1842, by Eld. J. Hatch, and in 1843, by Eld. J. P. Roberts. They have no pastor, nor house of worship excepting school and dwelling houses.*

Milo. This town was incorporated in 1823, and is increasing rapidly in population. Baptists, by emigration, gradually became residents in the place. In June 1840, a church of twelve members was organized. The next year they were assisted by Eld. T. Macomber, who preached monthly for them. In 1842, they had the same amount of preaching, and some revival, and in '43 they had preaching every third Sabbath by Eld. A. G. Tibbets. Their number is thirty-one.†

Foxcroft, received in 1842 from Penobscot, (see p. 385.)

St. Albans and Hartland, received in 1843 from Penobscot, (see p. 396.)

Greenville and Shirley. Shirley was incorporated in 1836, and Greenville in 1834. These towns are among the extreme settlements in the northern part of the State, and are situated upon the higher branches of the Piscataquis river, and near 'Moosehead Lake.' The church bearing the above name was organized of ten members from these towns, near the southern extremity of this Lake. In 1843, Stephen Darling of Greenville, and Otis Cobb, were chosen deacons. Three others have since united with this small company of disciples in the wilderness. They are scattered over a large territory and desire the labors of a missionary.‡ This church was gathered by the labors of Eld. O. B. Walker, who was sent there on a mission two weeks by the Maine Domestic Missionary Society.

Second Palmyra, was organized in 1843, with twelve members from the 'old church,' with twenty others, the fruit of a revival, and has increased to fifty-five. It had the occasional ministry of Elders Joseph and J. P. Roberts.

*E. Crocker's Com. and Min. Pis. A. †Min. P. Asso. ‡Zion's Adv. 1843.

HARTLAND. This is a feeble church of sixteen members. It was embodied in 1843, with eight members, and is assisted by the occasional ministry of Elders D. M'Master and S. A. Maxim.*

PISCATAQUIS ASSOCIATION....TABULAR VIEW.

ORGANIZED 1839. CHURCHES IN 1843.	When constituted.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Excelled.	Died.	Dropped.	Lost.	Gain.	Whole No.	Present No.
Harmony,	1808	28	96	21	6	65	47	10		8		145	21
Sangerville, (Piscataquis)	1808	12	132	35	2	36	32	13	1	28		179	21
St. Albans and Hartland,	1810	7	214	52		55	31	17	16		9	273	173
Guilford,	1813	14	202	46	12	103	41	15		22		262	99
Parkman,	1813	16	299	97	12	103	33	15	13	31		412	193
Athens,	1819	10	78	21	9	27	25	13			3	109	56
Dover,	1818	12	147	62	2	75	32	9	12	10		221	85
Cambridge, (Ripley)	1822	31	65	43	7	42	36	9			16	139	73
Corinna,	1822	10	58	44	3	32	31	7	1		6	107	50
Atkinson and Milton,	1825	22	50	12	3	24	27	5		3		35	34
Dexter,	1825	30	102	65	6	84	36	13	1	1		197	66
Monson,	1827	13	63	23	2	19	4	4			1	99	75
1st St. Albans,	1829	15	19	16		7	4			6		50	23
Abbot,	1827	9	33	17	1	18	12	5		3		59	22
Athens Vill. Ch.	1836	7	30	7		4	1	6			4	44	37
Sebec,	1835	5	28	4	2	4	3	2				37	30
2d Sangerville,	1839	11	4	9		2		2			2	24	22
Foxcroft & Dover Village,	1840	11	23	33			1				4	67	70
East St. Albans,	1840	31	11	3		9	3	2			8	45	39
Greenville and Shirley,	1843	10		3								13	13
2d Palmyra,	1843	32	13									45	45
Hartland,	1843	8	4	4								16	16
Milo,	1840	12	13	6								31	31
		356	1687	623	77	759	401	147	44	112	53	2659	1294

*Min. P. A.

CHAPTER XXIII.

WALDO ASSOCIATION.

urches whose histories have been given—First Vassalboro', 109 : Second Vassalboro', 112 : First China, 175 ; Second China, 159 : First Palermo, 252 : Second Palermo, 283 : First Montville, 276 : Second Montville, 302 ; Freedom, 302 : Knox, 268 : Appleton, 307 : Belfast, 289 : Waldo, 314 : Albion, 217 : Searsmont, 319 : Monroe, 307 : Frankfort, 286 : Windsor, 313 : Dixmont, 293 : Swanville, 177 : Islesboro', 188 : Belmont, 301.

ded between 1828 and 1843—Winslow : Second Searsmont : Second Belfast : Frankfort Village : Unity.

In 1828, the churches in the county of Waldo, and in at part of the County of Kennebec, lying on the east side Kennebec river, and belonging to Lincoln Association, their request, were dismissed to form the Waldo Association. These met by their delegates, in Palermo, Oct. , 1828, and organized. Their first annual meeting was ld at Montville, in August 1829. Three more churches om Lincoln Association united with them. At this meeting the body was enlarged to seventeen churches, nine dained ministers, three licentiates, and seven hundred and rty-nine communicants.

The sentiments of this body as regards the various benevent objects which receive the attention of the denomination at large, are in harmony with their brethren, as the llowing vote, passed in annual meeting* shows: 'We anifest our cordial approval of the benevolent operations the day;' and resolutions appropriate to the various jects have been adopted. These churches approve of emperance, Sabbath Schools, Ministerial Education, issions, Bible and Tract causes, and disapprove of Popeand Slavery.†

They also disallow one church the right to receive a

*Min. W. A. †Min. 1834.

member expelled from another,* and account it contrary to pure and proper discipline to *drop* members.† They consider it reprehensible for an evangelist to baptize persons within the limits of a church favored with a pastor, without first consulting him; and further, they condemn the practice of baptizing persons, and not uniting them with a regular Baptist church.‡ As regards members wishing to leave and connect themselves with other religious societies, they allow at the request of the person leaving, the giving a writing, certifying the act of withdrawal from such a member, and the reason thereof.§

Since the organization of this body, several alterations have occurred and enlargements made, which are important to its history. The two churches in Vassalboro' have become one church—second Montville and Prospect are among the lost. The Association has received Monroe, Frankfort, Windsor, Dixmont, Swanville, Islesboro', from the Lincoln; and the churches which have arisen as fruits of their influence, under God, are, second Searsmont, second Frankfort, Winslow, Belmont, and Unity. The church in Hope has returned to the Lincoln.

The present number of churches, twenty-one; ordained ministers, thirteen; licentiates, one; and communicants, seventeen hundred and fourteen—making an increase of members, nine hundred sixty-five. 1843 was distinguished for extensive and glorious revivals among these churches.

Winslow. This town, nearly opposite Waterville, was incorporated in 1771. From 1826 there had been occasional preaching by Elders Webber, King, Proctor, Bartlett, and Copeland. In the spring of 1837, there was some revival in the east part of the town, under the labors of brethren Bartlett and Knox. Souls were converted and baptized, and a church of twenty-five members was em-

*Min. 1836, p. 6.† Min. 1835, p. 7. ‡Min. 1813, pp. 6 and 7. §Min '43, p. 6.

bodied. Previous to the death of Eld. Palmer, they were blessed by his ministry. They have also had assistance by Eld. S. Knox, and by students from Waterville. They have no pastor, and a school house is their place of worship. Their present number is thirty-five.*

Second Searsmont. In 1838, a second church in Searsmont was organized with ten or twelve members, and T. Bailey was chosen deacon. In 1840, their number was nearly doubled. They have been checked in their progress by some severe internal difficulties. They had twenty-four members in 1843.†

Second Belfast. This church is situated in the east part of Belfast, and embraces members in Belfast and West Prospect. Several members of the church in Belfast village resided here, and in the winter of 1840, C. G. Porter, a licentiate of the church in Calais, labored among them, and God owned and blessed his ministry to the quickening of his people, and to the conversion of sinners. At first the converts united with the church at the village, but their numbers increased till a church of twenty-six members was embodied in this part of the town. Mr. Porter continued to preach for them one half the time till the end of 1841, when A. B. Pendleton became their pastor, but soon resigned. They have since prospered with occasional preaching, and have increased to seventy-one members, twenty of whom were baptized during a revival in 1843.‡

Frankfort Village Church, (or Second Church in Frankfort.) This village is on the Penobscot river. In Nov. 1841, a few Baptists, (eleven) were organized into a church. The first year of their existence they began to arrange for the building a house of worship, which they

*Jos. Taylor, Ch. Clk. Com. and Min. W. Asso. †Min. W Asso. 1843 and C. G. Porter's Com. ‡Min. W. A.

have accomplished. They have recently enjoyed a precious revival under the labors of Eld. C. G. Porter, which has increased their numbers to sixty-five.*

UNITY. This town was incorporated in 1804, and the same year a Congregational church was organized by Jotham Sewall, but for many years it was small and destitute.† The Baptist church is of recent origin. It was constituted in 1843, of eighteen members, with Eld. E. H. Emery, pastor.‡

WALDO ASSOCIATION.....TABULAR VIEW.

ORGANIZED 1829. CHURCHES IN 1843.	When constituted.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped.	Lost.	Gain.	Whole No.	Present No.
§Vassalborough,	1788	11	380	23	10	227	107	14		21		429	149
2d China,	1767	19	213	42	4	96		28		10		274	64
Knox,	1800	19	160	41	11	46		46	19	23		220	97
1st China,	1801	17	119	31	14	133		71	43	7		517	273
Swanville(1st Mt.Ephraim)	1801	11	127	16		110		13	11	2		154	17
1st Palermo,	1805	43	130	19	7	116		49	18	15		247	46
Montville (1st Ch.)	1807	5	155	30	16	45		54	19	14		190	74
1st Frankfort,	1808	33	93	14	7	52		42	12	9		145	37
2d Palermo,	1809	22	123	24	3	56		35	15	5		169	65
Belfast (Vil. 1st)	1809	3	221	61	8	84		37	15		9	293	174
‖Belmont,	1809	24	33	10		7		3	2	17		67	38
Dixmont,	1810	33	61	8	5	20		11	18	17		107	44
Freedom, (1st Beaverhill)	1812	16	63	23	4	83		23	13		20	136	33
Monroe,	1816	20	14	6		1		4	1	6		34	22
Windsor (2d Malta)	1820	26	155	28	10	36		63	17	12		209	89
Waldo,	1820	13	54	9	4	22		15	13			76	30
Albion,	1824	24	148	56		37		38	17	42		203	74
1st Searsmont,	1827	13	30	23		6		5	9		1	66	47
Winslow,	1837	25	5	13	1						1	43	35
2d Searsmont,	1838	12	4	14	1			1		5		29	24
2d Belfast,	1840	26	16	8		1		8				86	71
Frankfort, Vil. Ch.	1841	11	46	7				1				66	65
Unity,	1843	18										18	18
		494	2737	541	165	1135		709	319	205	31	3779	1536

§1st and 2d united in 1810.
‖Greene, reorganized 1842.

*Min. W. Asso. †Green. Eccl. sk. p. 203. ‡Min. W. A. 1843.

CHAPTER XXIV.

KENNEBEC ASSOCIATION.

Churches from other Associations—First Sidney, p. 116; Second Sidney, 200; Clinton, 149; Industry, 151; Farmington, 153; Mt Vernon, 158; New Sharon, 178; Bloomfield, 180; Belgrade, 202; Cornville, 241; Milburn, 223; Moscow, 223; Waterville, 229; Canaan, 232; First Norridgewock, 233; Second Norridgewock, 241; Strong, 234; Chesterville, 235; Madison; 261; Anson, 235; New Portland, 221.

Added between 1830 and 1843—Fairfield; Augusta; Starks; Avon; Second Bloomfield; Solon; Oak Hill.

THIS body was organized in Industry, September 1, 1830, with twenty churches, nine ordained ministers, and nine hundred and nineteen communicants.* A large part of the churches embraced within the limits of this body are in the Counties of Somerset and Franklin.

In 1841, the following questions were proposed by the second church in Norridgewock:†

1st. 'What is the duty of a church in reference to communing, where a difficulty exists between two or more of its members?'

2d. 'What is the duty of the church in reference to their members, who are under such circumstances?'

These important queries were answered by the Association as follows: 'The church has no power to set aside the command of Christ—'Do this in remembrance of me.' If, however, an extreme case should occur, in which obedience to this command cannot be rendered, the omission of it cannot be wrong.' To the second, it was replied, 'It may be consistent to suspend both parties from religious privileges, where investigation cannot be had, or results formed. But in no case are the innocent and the guilty to be treated alike for a longer

*Min. of K. A. 1830. †Min. 1841.

time than is necessary for investigation and deliberate results.'

Resolutions had been frequently passed by this Association, deprecating 'Slavery' in the United States as a most extensive evil and flagrant sin; but in 1843, the subject came up in a new form, and asking for a decision as regards how the churches, not directly affected by the sin, should treat slave-holding church members, at their communion and fellowship. The question came from the church in Augusta, and was referred to a committee of three: Warren, Trask, and Bailey. This committee reported the following resolution: 'That it is the duty of *our* churches to exclude from their fellowship, individuals and churches who are guilty of the sin of slavery, as they would for any other flagrant immorality.' Upon deliberation and discussion of this resolve, it was ascertained that a few only of the brethren present were in favor of its adoption, and the following was offered as a substitute, which passed almost unanimously: 'Resolved, That while we would carefully discriminate between different degrees of guilt, we think it is the duty of the churches, after faithful, scriptural admonition, to withdraw fellowship from individuals and churches who persist in the sin of slavery; this withdrawal being based upon the same reasons that exist in relation to any other flagrant sin.'*

Belgrade and First Sidney churches have undergone a new organization; and Chesterville, Fairfield, and Second Norridgewock, have become extinct. In 1843, the Association had twenty-five churches, twenty-one ordained ministers, and one thousand five hundred and sixty-nine communicants; increase in thirteen years,† six hundred and fifty. The most distinguished revivals were in the years 1832, '38 and '43.

*Min. of K. A. 1843. †Min. 1843.

Fairfield. In 1831, several brethren belonging to Baptist churches in Waterville, and some other places, residing in the south part of Fairfield, were organized into a church of about twenty members. But, as many feared and anticipated when it was formed, it has fallen. At the annual meeting of the Association in 1837,* it was recommended to these brethren to unite with other churches.† Their number never exceeded twenty-seven.

Augusta. Augusta, the capital of the State, was first settled in 1771, and incorporated in 1797. In 1840, it contained 5314 inhabitants. The first religious society formed here, was the Congregational church, in 1794.‡ The Baptist church here is comparatively of recent origin. Pious Baptists and members of other churches had for many years gradually increased in the village. In 1831, L. Porter, then a student in Waterville College, preached here occasionally, by the request of some of the resident Baptists, and the same year a Baptist church of thirty members, was gathered. Their first place of worship was the old Court house. This was spacious and convenient.§ Here they had occasional preaching. The officers and students at Waterville aided their undertaking. By these means they prospered, and were increased in less than one year to the number of sixty-five members.

In 1834 and '35, they were supplied almost statedly with the ministry, by J. C. Morrill.‖ During these years the church enjoyed unusual prosperity, in the addition of members, and in the increase of outward means and facilities for progress. With some assistance from abroad, they built a house of worship, which was furnished with a good bell by the liberality of Col. Alfred

*See Min. 1837, p. 4. †Min. 1836. ‡Green. Eccl. sk. p. 198. §Zion's Adv. Dec. 22, 1831. ‖Min. 1835, p. 11.

Reddington.* In 1836, Rev. C. Blanchard became pastor, and continued about one year. In 1838, T. Curtis was installed their pastor, but left them in about two years, destitute and in a low and discouraged state. They were next supplied a short time by P. S. Adams; but they still 'remained somewhat unfruitful.'† In 1841, E. R. Warren became their pastor. In 1842, a very general revival‡ blessed the church and society. The church was enlarged by seventy-seven by baptism, and others by letter. In 1843, it had one hundred and ninety-three members.§

Starks. This town, on the west side of Kennebec river, was incorporated in 1795. A Congregational society was established here in 1804. Several members of the Baptist church in Industry lived in Starks, and in 1833, a church of fifteen members was gathered, most of whom were dismissed from Industry. They had preaching monthly. In 1837, they were increased by a special revival, and by another season of mercy in 1842, which increased the church to its present number of forty-five members. In 1840, D. T. Allen became their pastor.‖

Avon. This town was incorporated 1802. Here the sentiments of the Methodists have long prevailed. The Baptist ministers came and preached, and some of the people became pious and were baptized. A few materials being now prepared for a church, it was embodied May, 1836. Their present number is ten.¶

Second Bloomfield. In the southern part of the town of Bloomfield, where this church is located, the people were nearly destitute of gospel privileges, and were exceeding careless and unconcerned about eternal things. In 1835, Eld. L. Packard began preaching occasionally

*Min. 1835, p. 11. †Min. 1840, p. 10. ‡Min. 1842, statistics. §Min 1843. ‖Min. K. A. ¶J. Libby Ch. Clk. Com. Min. 1843.

here. In Oct. 1837, a church of thirteen members was organized. Mr. P. was pastor from 1838 to 1842, preaching for them one-half and then one fourth of the time. Their present number is thirty.*

Solon. In Dec. 1840, a church of eleven members was constituted. These members are scattered over the territory of four towns, Embden, Concord, Bingham and Solon, and present an inviting field for a Missionary. They have preaching about one fourth of the time, and have increased to eighteen members.†

Oak Hill, Norridgewock. This church was organized in 1842. It has twenty-one members.‡

KENNEBEC ASSOCIATION....TABULAR VIEW.

ORGANIZED 1830. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped	Lost.	Gained.	Whole No.	Present No.
1st Sidney (reorgz. 1843)	1791	16	133	7		41	38	32		34		156	21
Clinton,	1796	26	206	18	11	69	39	21		65		250	68
Industry, (1st N. Vineyard)	1797	9	165	27	4	57	26	24		42		201	50
Farmington, (reorgz. 1810)	1797	7	146	30	6	45	15	21		15		183	93
Mt. Vernon,	1799	17	144	25	2	36	27	41		40		188	44
New Sharon,	1802	12	179	36		31	29	29		41		226	93
Bloomfield (Canaan)	1803	15	267	36	7	104	16	30		35		318	115
2d Sidney,	1806	19	171	15	1	56	23	19		56		236	77
Belgrade, (reorg. 1840)	1806	12	191	36	3	35	36	22	62	10		229	77
Cornville,	1807	20	210	41	6	61	39	29		17		271	131
N. Portland (reorg. 1837)	1810	9	55	15		3	16	3		21		79	36
Moscow (Bakerstown)	1812	11	58	3	2	12	11	4		10		72	37
Skowhegan, (2d Canaan)	1813	20	72	11	6	15	34	4		27		106	42
Waterville,	1813	70	313	116	1	121	29	55		17		419	257
Canaan,	1819	16	46	10	2	7	5	9		3		72	45
Norridgewock,	1819	10	25	20		39	9	6		25		55	26
Anson,	1820	13	38	10		7	23	4		3		66	32
Strong,	1820	12	40	10		11	13	12			2	62	28
Madison,	1828	13	19	12	1	11	4	1				44	28
Augusta,	1832	30	174	64		33	5	16		16		209	193
Starks,	1833	15	28	5	2	1	3	1				48	45
Avon,	1836	7	3	5			2	1				15	10
Bloomfield (2d)	1837	13	14	15		5	2	2		2		42	30
Solon,	1840	11	7	2				2				20	13
Norridgewock, Oak-hill,	1842	16	8	2								21	21
		374	2711	604	54	800	469	353	62	484	2	3618	1617

*John Wheeler, Ch. Clk. Com. and Min. Asso. †Min. Asso. '42 and '43.

CHAPTER XXV.

CUMBERLAND ASSOCIATION.

Original Churches—East Brunswick, p. 99; Hebron, 119; First Buckfield, 122; Paris, 123; First Livermore, 135; New Gloucester, 147; Jay, 156; Brunswick, 159; First Portland, 170; Second Buckfield, 177; North Yarmouth, 183; Jefferson and Lancaster, 190; Sumner, 190; Bethel, 191; Norway, 204; Minot, 207: Freeport, 208: Danville, 210: Denmark, 213: Weld, 214: Bridgton, 217: Hartford, 218.

Added between 1811 and 1843—Bath: Second Livermore: Waterford: Scarboro': Peru: Cape Elizabeth: Byron: Canton: Turner: Poland: Oxford: Harrison: Hamlin's Gore: Woodstock: Village Church Brunswick: Chebeague Island: Free Street Portland: Harpswell: Durham: Main St. Brunswick.

TWENTY-TWO churches situated mostly in Cumberland and Oxford Counties, were dismissed from the Bowdoinham in 1810, to form a new Association west of Androscoggin river. Two new churches, second Livermore and Bath, united with them; and the Cumberland Association was organized at North Yarmouth, Oct. 2, 1811. These twenty-four churches were blessed with the ministry of twenty-two ordained preachers and two licentiates, and embraced one thousand one hundred and sixty-five communicants. This Association adopted the same articles of Faith and Covenant, with some verbal amendments as the Bowdoinham and Lincoln, and united with them in the cause of Missions and Literary and Theological Education.

The first question proposed to this new body was by the church in Hebron, in 1812: 'Can a church by vote dissolve itself, otherwise than to join some other church or churches?' This was a question of some importance, and was referred to Eld. Blood of Portland, for an answer.* The answer submitted to and adopted by the Association was virtually as follows: A church may dissolve in cases of doctrinal errors; inconvenient locality of its members;

*Min. C. 1812, p. 6.

and when distance renders it impossible for its members to meet regularly for worship, conference and discipline. But in no other case can a church consistently vote its own dissolution. The second question of special importance was submitted by the second church in Livermore. Question : ' Is it scriptural for one church to receive into fellowship a person who has been excluded from another belonging to the same Association ?' This question was referred to a committee of three, Blood, Boardman, and Titcomb, to be answered at the next annual meeting; when the following report of the committee was unanimously adopted : 'Each church is independent with respect to discipline. An association of churches have not power to abrogate the censure of an individual church—therefore, for one church of the same faith and order to receive an excluded member from another church of the same faith, order and association, is contrary to order.' The same decision upon a similar question was given by the Bowdoinham Association. The subject of Foreign Missions was recommended to attention and liberality at the meeting in 1814.

In 1817, the propriety of ordaining deacons, came up for decision. This query was referred to the churches to be answered in their letters the next year, and there the matter ended. Upon the question, ' What are the measures to be pursued, and the formalities to be attended to, in order that a public preacher be cloathed with all the authority and vested with all the powers of a minister of the gospel of Christ? This question grew out of the custom then being introduced of settling a pastor by installation. A similar question in 1821 was suggested by the same custom. On both occasions the answers were against installations. In 1823 a committee was raised to aid in forming the State Convention. In 1824 resolutions were

first passed on temperance. In 1825 a social library was recommended in each church. In 1828 the churches in Oxford County were set off, with one or two others in Cumberland, to form the Oxford Association. In 1829, Bible Class and Sabbath School instruction, Tract and Bible Societies, first commended to the churches as highly important to their welfare. In 1830 Zion's Advocate was recommended to the patronage of the churches; also, the Am. Colonization Society was noticed favorably. In 1832 the Association concurred with the Quarterly Conference in the employment of a County Missionary. In 1834 resolutions appointing special seasons for prayer to be observed by the churches in favor of ministerial education and literary institutions. In 1835 a proposal was made to form a benevolent Society, to assist aged ministers and relieve their widows and orphans. The proposal was accepted. In 1836 the Christian Review was recommended to the churches, and the County Sabbath School Union formed. In 1837 the organization of the Foreign Bible Society, approved by the Association, and Home Missions received attention. In 1839 the following question was referred to a committee, viz. Champlin, Humphrey, Jones, Hart and Ricker: 'Are we required by the word of God to acknowledge and fellowship as sister churches, those whose members live in the allowed practice of a heinous sin; such as holding their fellow-men and brethren as property, &c.?'* In 1840 it was resolved that it was inexpedient for the Association to give any advice on the question. The circular letter is dispensed with, and its place in the Minutes is required to be filled with a brief history of one of the churches composing the Association. During the history of this body, these churches have done much for the various causes of benevolence, for literature and for

*Min. C. A. 1840.

the promotion of an enlightened theology in our own State. The Association has also watched over the several churches with care and diligence. The churches, Bridgton, Denmark, Brunswick, Scarboro' and Bath, have remonstrated against the interference of the Association with particular churches. Chebeague and village church Brunswick, have received advantage from advice given by committees sent to them in difficulty. It has been a prosperous body. From its organization to the division in 1828, it was enlarged by the additions of thirteen new churches, and embraced in all two thousand two hundred and fourteen communicants.* By this division it was reduced to twelve churches, ten ordained ministers, and one thousand one hundred and twenty-two members.† Its present number are fifteen churches, twelve ordained ministers, and one thousand nine hundred and one members ;‡ making an increase from 1829 of three churches and seven hundred and seventy-nine communicants.

Second Livermore. Occupying the southern part of that town, was organized with seventeen members in 1811. It was gathered by the instrumentality of Eld. Ransom Norton, who became its pastor and officiated in the church till 1826. In 1819 they built a house for worship, but it was not well located, and never finished. In 1842, they took it down and rebuilt in a pleasant location, about half a mile north of North Turner Bridge. It will now conveniently accommodate the whole church, a part of whom live in North Turner. Their number in '43 was thirty-five.

Since Eld. Norton closed his labors with this church they have had stated supplies a portion of the time by Elders W. Foss and Martin Leonard, between the years 1826 and 1838, and Eld. Wm. Johnson in 1838, and Eld.

*Min 1828. †Min. 1829. ‡Min. 1843.

Jos. Hutchinson in 1839 to '40, and from 1842 Eld. Samuel Boothby, half the time, and the church though small, are nevertheless encouraged to persevere.*

Bath. This town is situated about twelve miles from the sea, on the west side of Kennebec river, and was incorporated in 1780. It has a large commercial village, and is important for its trade. The Congregationalists were operating here previous to 1762; a society was formed in 1767, and the present first church in 1795. A second Congregational church was formed in 1805. Thus a Pedo-baptist influence covered the whole ground. And yet, it appears that previous to any special movements by the Baptists, a few persons embraced their faith and desired to walk in the ordinances of the gospel. The first ministerial efforts were made by Eld. James Potter. He says,† 'In 1783, I visited Bath, and enjoyed sensible tokens of the Divine presence.'

Towards the close of the same year, Elder Case preached in this place, but it is not certain that any special results followed. Those who became pious Baptists, and those Baptists who resided here in the days of Eld. Potter's ministry, either united with the church at Harpswell, or moved to other places.

For some years previous to the formation of the church in Bath, Baptist preachers, as, Elders Haines, Mariner, Case, and Stearns, preached to the people occasionally. In July, 1810, three persons were baptized by Elder Haines. Some revival influences followed, which led the way for the organization of the church in October, the same year. The council met, and the church was embodied at the dwelling-house of Elijah Low, who had been, for some years previous, the only male Baptist in the village, and who was one of the ten first united in the church.‡

*J. H.'s Com. and Min. O. A. †Potter's Nar. p. 23. ‡E. Low's Com.

Prosperity began with the church. The next day after they were embodied, three were baptized by Elder Stearns; and soon after, three more by Elder Mariner. December 2d, they celebrated the Lord's Supper. In November, Eld. Stearns united with them, and from December he officiated as their pastor.

They were amidst opposing influences, had no house of worship, few in number, and poor as to temporal wealth. They had therefore to hold their church meetings in dwelling houses, and public meetings on the Sabbath in school-houses, or such as were open to their service. At length they were better accommodated in what was called Nichols' Hall, where they peaceably served God till 1817, when they built a brick house, 40 feet by 60 feet.

The first general revival was in 1816. In this work their pastor was much assisted by a travelling preacher, by the name of Scrivener, 'who seemed to come by the direction and in the Spirit of Christ.' A large accession was now made to the church, and the gradual increase now became much larger than before the revival. The second revival was in 1825. In 1834, a third season of special mercy was enjoyed, and Eld. I. S. Smith participated in the labors by which the work was promoted; and a small refreshing was experienced in 1840, by Eld. Butler's efforts. The church had some trials about the year 1827, when one of their deacons and twenty-five of their members left the church. But their trials have gradually subsided, at the return of some of these erring brethren.

Eld. Stearns faithfully conducted the spiritual affairs of the church till his death, August, 1840. His life and ministry were appreciated, and his death lamented.

H. G. Nott became their pastor in September, after

the death of Mr. Stearns. Under his labors this people enjoyed a refreshing revival in 1842. They are friendly to all truly benevolent objects of the day, and aid them by their generous donations. This church has conferred license on Henry Wyer, John Wakefield, William Patterson, Abraham H. Granger, and Martin B. Anderson. Members in 1843, two hundred and twenty-six.*

Waterford. In 1812, Josiah Houghton, a licentiate, aided in gathering a church of twelve members. But it did not prosper, and in 1828, was lost from the Association.†

Scarboro'. A Baptist church was gathered in 1818, of fifteen members. But they were overcome by opposing influences, and lost their visibility in 1840. They reported to the Association, in 1835, twenty-four members.‡

Peru, (first called Plantation No. 1.) This town was incorporated by the name of Peru, in 1821. Among the first settlers there were some Baptists, and in 1818, a small church of nine members was embodied. Gilbert Hathaway, one of its original members, was licensed to preach in 1821, and was for many years useful to the church. He was not ordained, and became deacon in the church in 1830, when Eld. Elias Nelson became their minister a part of the time. This year it had twenty members. From 1834 to 1839, they had but a small amount of preaching, by L. Cummings, a licentiate, and 1840, S. S. Wyman, a licentiate, became a member, and preached occasionally for them, and in 1843, was ordained pastor. It is a feeble body of twenty-nine members.§

Cape Elizabeth. This church, with twenty-four members, was organized in 1820, and Eld. N. Hooper was

*S. Eames' Com. Min. C. A. †Min. C. A. 1812, 1828. ‡Min. C. A. §Min. C. and O.

placed over them as pastor. He remained with them about two years, but the church did little more than maintain their standing. In 1825, R. Curtis became their minister. In 1828, they were again destitute, with a decrease of numbers. They have since had no pastor and not much preaching They have however built a house of worship, and are still striving to sustain life, with 22 members.*

Byron, (first called No. 8.) Twenty-one persons were recognized as a church of Christ in 1820. Previous to this, Baptists had increased by emigration, and by means of occasional preaching by Baptist ministers. It has never had a pastor, and but little of gospel preaching. Elders Robert Mitchell, A. Bedel, and C. P. Branin have preached here occasionally. The church has had many trials, suffered much for want of active piety, and been cheered with but one revival. This season of mercy was in 1826, when sixteen were added to the church. Its present number is twenty-six.†

Canton. This town was incorporated in 1821, and '22 a Baptist church of sixteen members was organized. From this time till about 1840, a period of eighteen years, it experienced one continued season of darkness and discouragement. It was small, had not much strength in itself, had no pastor, and very few privileges. During this period, Dea. Z. Harford was its principal supporter. A brighter prospect began to appear in 1840, and prosperity has since cheered this feeble and afflicted body. In 1839, the church had eleven members only; the present number is forty-six. The labors of Eld. M. Lawrence, have been much blessed among this people, and the church is rising to be a useful vine in the Lord's vineyard.‡

Turner. This town was first called Sylvester, in honor of Capt. Jos. Sylvester, one of its original proprietors. It

*Min. C. A. †Min. C. and O. A. ‡Min. C. and O. A.

was first settled in 1775, and was incorporated by its present name in 1786.* Religious efforts were made in this town by the Presbyterians at a very early period of its settlement, and a church of their faith and order was organized in 1784.† The Rev. Mr. Strickland was pastor.† Gradually this church lost its Presbyterian character, and in 1803, a Congregational church took its place, and continues its influence in the town. The Baptists were the next to introduce the gospel into town. Between 1791 and 1793, Eld. Potter made frequent visits to Turner, and preached and baptized a few persons, who united with the church in Buckfield, which was embodied in '91. About this time there was much dissatisfaction among the people in Turner, with the Presbyterians, on account of the heavy taxes levied upon them to support their church operations. Baptist sentiments beginning to have some influence in town, a society by their name was formed and incorporated, comprising the friends of the Baptists in Turner and Buckfield. But it does not appear that they secured much preaching except by travelling preachers, and such occasional efforts could do but little in Turner, for 'at this time,' says Eld. Potter, 'the greater part of the people in Turner appear to be carried about by various winds of doctrine.'‡

In 1811 Eld. Lewis Leonard, from Albany, N. Y., preached here a few weeks, and baptized two persons, and in 1816 there was an extensive revival in town in connection with the Congregational church, and ten of the converts became Baptists and united with the church in Minot, of which Elder Ricker was pastor. Regular meetings of began now to be held by the Baptists in T., and Elder R. preached for them one sixth part of the time for two years. The foundation was now being laid for a Baptist church.

*N. E. Gazetteer. †Green. Eccl. sk. p. 178, 183. ‡Eld. Potter's Nar. p. 72.

In 1824, a revival was experienced under the labors of neighboring ministers, but chiefly by the instrumentalities of Elder D. Nutter, of Livermore. A church was now embodied with twenty members, and soon additions were made to it. This year, too, A. Wilson commenced preaching a part of the time, and his ministry was useful to this infant church till 1828. Since, this church has employed the following ministers either as pastors or evangelists; brethren John Hull, Charles Miller, W. O. Grant, Josiah Houghton, D. Hutchinson, Eliab Coy, Thomas F. Curtis and A. Wilson. They have had several precious seasons of revival, which have increased their faith, their zeal and their numbers. They have a neat and commodious house of worship, located in a beautiful and flourishing village. Their present number is one hundred and thirty-three.*

Poland. This town was incorporated in 1795. By means of the influence of Baptist churches, Baptist professors increased gradually in town, most of whom united with the church in Paris, or were members of that church. In 1824 they were embodied into a church consisting of twenty-one members. After struggling to maintain visibility several years, it united with the Baptist church in Oxford, when that church took the double name, 'Poland and Oxford.'† This union continued and the double name was retained till almost the whole church and its influence was confined to Oxford,‡ and then the name Poland was dropped, and here ends the Poland church.

Oxford, (first called in 1827, 'Second Hebron.') The church in this town was gathered by means of Baptist ministers in adjoining towns. It was recognized in 1827, and composed of seventeen members, most of whom had pre-

*A. Pettengill's Com. and Min. C. and O. A. †Min. O. A. 1837. ‡Min. O. A. 1840.

viously belonged to the churches in Paris and Hebron, and was then called second Hebron, but took the name Oxford, in 1829. It has ever been a small and feeble church, and has labored under some peculiar disadvantages. But blessed with more preaching than the church in Poland, they had greater prosperity. In 1837, the church in Poland united with this; but the cause was still more prosperous in Oxford, and their name was dropped in 1840. Eld. R. C. Starr was its first pastor, and Eld. Timothy Bailey in 1843. Their prospect is good, and they hope that their labor will not be in vain. Their number is forty-five.*

HARRISON. This town was incorporated in 1805. The first Baptists here were united with the church in Bridgton. In 1827, a church of twenty-two members was organized. In 1835, they were enlarged and cheered by a precious revival. In 1837 and 1838, Elder R. C. Starr devoted one half of his ministry to them, and was considered their bishop. This increased their number to sixty-three. Levi Burnham was ordained June 21, 1843.†

HAMLIN'S GRANT, or HAMLIN'S GORE. A church by this name was constituted in February, 1828. Several of its original members had previously been members of the church in Paris. Ransom Dunham has been their pastor since 1835. Their number is ninety-seven.‡

WOODSTOCK AND GREENWOOD. This church was gathered, with thirty-five members, in 1828. In 1843, they enjoyed a portion of the labors of Elder Reuben Milner, and were much revived. Their number is thirty-eight.§

VILLAGE CHURCH, BRUNSWICK, was constituted in 1829, and was dropped from the Association in 1839.‖

*Min. O. A. †Min. C. and O. A. ‡Min. O. A. Eld. R. Dunham's Com.
§Min. C. and O. Asso. ‖Min. C. Asso.

Chebeague Island forms a portion of the boundary of Portland harbor. Methodists have exerted an influence here for many years. In 1828 and '29, a general revival of religion extended its influence over the island, and some of the converted became Baptists. In 1830, a church was constituted of eighteen members. They have erected a house for worship, but it was not finished, in 1843. Their number is thirty-one.*

Harpswell, first called Harpswell Neck. This church was constituted of eighteen members, living on what is called Harpswell Neck and on Sabasdegan island, in 1827. In 1831, when they united with the Cumberland Association, the church had thirty members. In 1836, they built a convenient house of worship, at a cost of $1100. Their numbers have gradually increased, and some precious seasons of revival. Elds. Kendall, Starr, Norton, and Butler, have labored here. Their number is seventy-six.†

Free Street Church, Portland. Almost from the commencement of the Baptists in the city of Portland, they have been blessed of God with an interesting prosperity. An annual increase, together with additions by repeated revivals, gave to the first church, in 1835, the number of two hundred and seventy-two members. The congregation who usually met with them had become so numerous that their house of worship had become 'too strait.' Under these circumstances it was deemed an important duty that the church be divided, that thereby they might extend their exertions. Immediately, therefore, arrangements were made to form another church, and open a second place of worship.

The place chosen by the Great Head of the church, was '*Portland Theatre.*' It was purchased by the Bap-

*Min. C. A. and D. Morse, Ch. Clk. Com. †Min. C. Asso.

tists, December, 1835, and soon converted into a house for the worship of God. Its location is pleasant, being on Free street, near the centre of the city. The next month, fifty-seven persons, mostly from the first church, were recognized, January, 1836, as the 'Free Street Church, Portland.' Thus commenced a second interest in the Baptist cause in Portland; and that this movement was pleasing to the God in Zion, the subsequent history of this church shows. Jan., 1837, Thomas O. Lincoln became its first pastor. This connexion continued harmoniously till September, 1841. During his ministry the church had uninterrupted prosperity. Two signal revivals were experienced—the first in 1837, and the second in 1840—and the last was to the first, like latter to the former rain. In this season of mercy, one hundred and sixteen souls were hopefully gathered into the fold of Christ.

Besides several benevolent societies, there are connected with this church two large and flourishing Sabbath schools. In February, 1842, Rev. Lewis Colby became its second pastor. By his ministry the prosperity of the church continued. While the first church has been moving on in its path of general usefulness, and has increased to a total of members nearly as large as when the church was set off, this second, the offspring of the first, has had a more rapid numerical growth. It has a total of two hundred and seventy-six. This is an active body of Baptists, and promises much usefulness to the cause of God in the world.*

Durham, S. W. Bend. The church in Durham, located at what is called 'South West Bend,' was constituted in 1838. They have had a pleasing progress, and several refreshing seasons from the presence of the

*Min. C. A. and M. F. Whitter, Ch. Clk. Com.

Lord. They are united and persevering. They have increased from twenty-two to forty-two.*

MAIN STREET, BRUNSWICK. In the early part of 1840, a very extensive revival was witnessed in Topsham, which spread into Brunswick. In October of that year, thirty-eight persons, mostly from the church in Topsham, but who lived in Brunswick, were embodied into a church. They had previously completed a house of worship, in a central part of the village, and containing seventy-five pews. P. S. Adams was their pastor about two years.† In 1843, they had increased to one hundred and seven members. [D. C. Haines is their present pastor.]

CUMBERLAND ASSOCIATION...TABULAR VIEW.

ORGANIZED 1835. CHURCHES IN 1843.	When const.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Excluded.	Died.	Dropped.	Lost.	Gained.	Whole No.	Present No.
*East Brunswick,	1785	31	201	7	5	52	61		50		2	239	83
New Gloucester,	1795	12	194	25	2	57	18		36	8		231	114
North Yarmouth,	1797	7	316	36	5	120	42		65	22		459	215
1st Brunswick,	1799	8	402	20	24	130	103		67	43		430	111
Portland,	1801	10	520	117	7	199	46	6	98	38		647	267
Auburn, (Minot till 1843)	1807	27	196	25	5	51	19		27	59		240	87
Freeport,	1807	17	311	22	4	59	31	4	34	19		350	207
Danville, (Pejepscot)	1808	56	118	12	12	51	30		32	13		186	72
Bath,	1810	10	484	105	35	162	143	10	56	37		599	226
Cape Elizabeth,	1820	34	5	4		8	4		5	4		43	22
Harpswell,	1827	18	59	5	2	4	2		5		3	82	76
Chebeague Island,	1830	18	20	4		6	3		4		2	42	31
Free-St Portland,	1836	57	229	59		51	5		21		3	315	276
Durham, S W. Bend,	1838	22	13	12		3	1		2		1	47	42
Brunswick, Main-St	1840	38	34	38		4	2		2		5		107
		365	3102	491	101	957	510	20	501	243	16	3940	1936

*Old Harpswell.

*Min. Con. and letters to the Asso.

CHAPTER XXVI.

OXFORD ASSOCIATION.

Original Churches—Hebron, 119: First Buckfield, 122: Paris, 123: First Livermore, 135: Second Buckfield, 177: Sumner, 190: Bethel, 191: Norway, 204: Denmark, 213: Weld, 214: Bridgton, 217: Hartford, 218: Second Livermore, 409: Peru, 412: Byron, 413: Canton, 413: Turner, 413: Harrison, 416: Hamlin's Gore, 416: Woodstock, 416.

Added between 1828 and 1843—Paris and Woodstock: Second Brunswick: Second Bath: Sweden: Andover: Rumford: Rumford and Milton.

PREVIOUS to the formation of this Association, the Cumberland embraced almost all the churches within the counties of Cumberland and Oxford. In 1839, it was mutually agreed to divide the Association by the line separating these counties, with liberty to the churches in Harrison and Bridgton to unite with those in Oxford.

Agreeable to this arrangement, nineteen churches in Oxford, &c., met at Turner, September 30, 1829, and organized the Oxford Association. With these churches were eleven ordained ministers, four licentiates, and one thousand one hundred and thirty communicants. Three churches, with one ordained minister, were received this session: Paris and Woodstock, Second Brunswick, and Second Bath. Several new churches have since united with this body, and cheering additions have been made to all these churches, so that, although it lost three churches: First Buckfield, Second Brunswick, and Second Bath, and individual members by dismissions, &c., it contained, in 1843, twenty-four churches, twenty-two ordained ministers, seven licentiate preachers, and one thousand eight hundred and sixty-two members; thus showing a net increase, in fourteen years, of seven hundred and thirty-two members.

Like the older Associations, this body has entered into the works and causes of benevolence, with spirit

and zeal, with resolutions and efforts, and with much prayer and faith. In 1831, a vote, expressing the thanks of this body to the Cumberland Association, for their liberality in presenting to Oxford their interest in the social library, owned by the two bodies. In 1833, a vote was passed, recommending to the members of the churches the discontinuance of mourning apparel, as a practice useless and expensive. In 1839, it was recommended that each pastor supply one week of missionary labor among the destitute. As with other Associations, so here are societies for missions and other purposes, Sabbath schools, and two quarterly conferences. It is a united and influential body.

Paris and Woodstock. This church embraced members living in Paris and Woodstock, a part of whom were previously members of the church in Paris. It was organized March, 1827, and in September it had twenty-five members. In 1833, in connexion with the Methodists, they built a house of worship. Here they worship a part of the time. In 1839, they were blessed with a revival, which added twelve to their number, and another in 1842, the influences of which remained in 1843. Their number was sixty-eight.*

Second Brunswick was constituted about 1826. From 1827 to 1840, Eld. Shimuel Owen was its pastor. In 1841, the Association advised their disbanding and uniting with other churches.†

Second Bath. This organization was an unwise procedure. It never had evidence of the approbation of God, and lost its name and place in 1830, about three years after it was recognized.

Sweden. A small church of about a dozen members

*Min. O. A., and Eld. R. Donham's Com. †Min. O. A. 1840.

was organized in Sweden, in 1834; but it was dissolved in 1837.*

Andover. This is in the north part of Oxford county, and was incorporated as early as 1804. A Congregational church was established here in 1800. The increase of population has been comparatively slow; in 1840, it had 551 inhabitants only. In 1834, a church of ten members, who had previously belonged to other Baptist churches, was constituted. In September, 1835, the ordinance of baptism was first administered in town, to two persons, by Elder Walter Foss, of Leeds. In 1841, Leonard Kingsley, one of their deacons, was ordained pastor. They have a school house only for a place of worship. Their number is thirty-four.†

Rumford. This town was incorporated in 1800, and in 1803, a Congregational church was organized. In 1836, a Baptist church was gathered, with but six members. It has occasional preaching by neighboring ministers. Two of their number have become preachers: Daniel Richmond and Isaac Whittmore.‡

Rumford and Milton. A church of fourteen members, and called 'Rumford and Milton,' was embodied in 1843.*

*Min. O. A. 1837, p. 5. †Min. O. A. and Moses Cutting. ‡Min. O. A. and Eld. B. Donham's com.

OXFORD ASSOCIATION...TABULAR VIEW.

ORGANIZED 1829. CHURCHES IN 1843.	When constituted.	Orig. No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped.	Lost.	Gain.	Whole No.	Present No.
Hebron,(1st Shepherdsfield)	1791	13	403	23	8	94	45	50		16		444	257
Paris,	1791	23	433	30	3	145	46	57		50		496	201
Livermore, 1st.	1793	17	376	61	11	205	130	53		5		451	73
Bethel.	1795	7	174	24	6	16	34	19		10		205	132
Buckfield, (2d church)	1802	18	105	10	9	38	29	16		26		133	52
Sumner,	1804	18	120	42	6	55	33	22			35	130	112
Denmark,	1804	32	58	16	3	13	11	11		13		106	61
Norway,	1806	10	54	17	1	19	10	8			5	81	50
Weld,	1809	19	122	19	17	40	36	21		18		209	52
Bridgton,	1807	8	191	26	10	69	42	32		35		225	57
Hartford,	1810	18	159	35	9	85	26	18		24		212	63
Livermore, 2d,	1811	17	49	16	2	22	17	15			5	82	35
Peru, (first No. 1,)	1813	9	31	10	3	8	11	3			2	50	29
Byron. (first No. 8,)	1820	21	12	11	1	14	23	4		8		74	26
Canton,	1822	16	35	21	1	9	10	6		2		72	46
Turner,	1824	20	121	40	1	35	14	13			13	181	133
Harrison,	1827	22	52	14		12	3	7			2	88	63
Oxford,	1827	17	20	36		10	7	6	1	4		73	45
Hamlin's Gore,	1828	35	66	27		3	8	6		9		128	97
Woodstock & Greenwood,	1828	35	22	3		11	4	5			1	66	36
Paris and Woodstock,	1827	25	41	13		14	3	3			9	79	63
Andover,	1834	10	20	12		9						42	34
Rumford,	1836	6	17			1		1				23	19
Rumford and Milton,	1843	14										14	14
		465	2791	511	91	930	597	376	1	220	72	3708	1762

CHURCHES LOST PREVIOUS TO 1843.	Orgauized.	Lost.	Original No.	Baptized.	Letter.	Restored.	Dismissed.	Expelled.	Died.	Dropped	Lost.	Gained.	Whole No.	When Lost.
Kittery,	1682	1683	*	*	*	*	*	*	*		*	*	*	*
Bowdoinham, 1st	1784	1840		137	15	8	55	33	20		26		152	19
Litchfield, 2d	1791	1838	21	232	7	2	57	79	25		34		242	17
Buxton,	1799	1833	14	149	5		88	21	20				168	26
Gorham,	1768	unk.												
Whitefield,1st Ballstown	1769	1830	15	356	3	2	50	35	21		45		254	105
Buckfield, 1st	1791	1841	17	94	10	2	61	19	23		8		121	12
Lancaster,	1804	1829	*	103	1		37	12	4		23		109	33
Northport,	1807	1828	37	49			17	4					49	14
Kennebunk, 1st	1803	1828	28	93			27	6	20				121	21
Berwick, 2d	1804	1834	76	84	4		12	12	21				164	139
Berwick, 3d	1808	1824	14	6					3				20	14
Monmouth,	1810	1822	19	19			7	2	3		2		33	24
Mt. Vernon, 2d	1814	1817	8										8	8
Chesterville,	1820	1839	20	11	15	1	9	4	4		1		46	30

*Unknown.

LOST CHURCHES CONTINUED.

Norridgewock, 2d	1828	1831	16	2								20	20
Castine,	1812	1816	13									13	13
Montville, 2d	1812	1832	33	17	6	8	18	14	5		31	56	31
Ellsworth,	1828	1837	19		3		1	2	5			20	12
Beddington,	1838	1841	13									13	13
Kirkland,	1829	1833	12	20	2	1	6	6	1			34	21
No. 8,	1829	1834	8	2	3	1	1	5	1			22	15
Blanchard,	1828	1837	30	12		1	3	4	1		3	12	29
*Foxcroft,	1832	1842	19	20	13	1	15	2	2			52	33
Fairfield,	1831	1837	20	2	8		3					30	27
Scarborough,	1816	1840	15	22	8		11	7	2			45	25
Waterford,	1812	1828	12	5	3		3	1	2		4	20	10
†Poland,	1824	1840	21	3	1				3			25	22
Brunswick, 2d	1827	1841	13	11	11	2	2	21	16	7		65	23
Bath, 2d	1827	1830	28	1					3			29	26
Sweden,	1834	1837	12	2	2	1		2				15	13
Brighton, (North Hill)	1818	1832	13	9	8		2	3			1	30	24
Phillips,	1815	1822	14	3	1		3	1			4	13	10
Lee,	1814	1816	11	1								12	12
Malta, 2d	1819	1822	15	4	1			2			1	20	19
Brooksville 2d,	1816	1834	36	3	1		5	8	9		2	40	22
Prospect,	1817	1836	11	16	7		1	3	4		6	34	20

Village Ch. Brunswick, p. 116, 1st Newfield, p. 56, 2d Newfield, p. 57, 1st Sidney, p. 116.

*A part joined the Foxcroft and Dover Ch. †United with Oxford.

GENERAL OPERATIONS.

THE first efforts made by Baptist ministers in the State were characterized by a missionary spirit. They saw a wide and fast opening field before them—a field, too, filled with immortal beings under the influence of sin and Satan, checked in their downward course to ruin only by an Arminian gospel. They felt for the salvation of their souls; and with a zeal fired by the spirit which warmed the hearts and cheered on the apostles, like them, they went everywhere preaching the *Word*.

Although it has been said of them that they were in doctrine '*hyper-Calvinistic*,' there is evidence that they understood their pious and ministerial responsibilities. They were working men, and taught the indispensibleness of practical as well as experimental piety.* In 1789, the York Association numbered six churches and four ordained ministers; and the Bowdoinham Association, six churches and four ordained ministers. And the number of members

*Min. Bow. Asso. 1798—Circular Letter.

belonging to these churches did not exceed five hundred, and yet their own peculiar constituency, and their relation to the widening uncultivated fields about them, necessarily required a more systematic plan of missionary labor on the part of the ministers. This necessity was perceived by the ministers in the Bowdoinham Association, and at their annual meeting, 1789, they adopted the plan of 'voluntary supplies to the destitute.' To sustain this plan of missionary effort, the supplying preacher pledged himself to supply a certain destitute church or churches with preaching, on some specified Sabbath or Sabbaths, within the ensuing Associational year. This plan was adopted by the ministers in York, 1798; in Lincoln and in Cumberland, at the time of their organization. This enterprise was carried forward with a zeal and perseverance which reflects praise and honor upon those early Baptist pioneers in the State.

It was, however, soon discovered that this plan was rapidly accumulating a vast amount of labors on the hands of the ministry, to be borne by them alone, without the aid and support of a co-operating church; that the abilities and energies of the growing churches were not brought into the missionary field. In order, therefore, to bring the churches into the missionary work, another plan of operation was adopted by the Bowdoinham Association, in 1799, to be called the '*gospel mission*,' and by the York Association in 1800. This plan consisted in the appointment of a committee, 'to employ a suitable ordained Elder as a missionary, to travel into the eastern parts, to preach and administer the ordinances of the gospel.' And the churches were requested to sustain by their liberalities the missionary thus appointed. This plan interfered not with the plan of voluntary supplies. It contemplated a wider range of missionary effort. It was designed to carry the gospel not only to the destitute churches, but to the new and distant settlements, where Christ was not preached to those who sat in darkness.

Only a few years, however, elapsed before it was clearly seen that the operations of both these plans were quite inadequate to meet the spiritual wants of the churches, which were fast multiplying in the midst of a rapidly increasing community. New openings were made and new settlements planted annually, and in every part of our ter-

ritory. With this view, the Bowdoinham Association, at its eighteenth anniversary, 1804, and before its first division, deemed it necessary that a more general and systematic plan of missionary operations should be formed, in order that the entire field lying before these ministers and churches, and now open to them, might be successfully occupied. 'The Maine Baptist Missionary Society' was therefore now formed. With this society nearly the whole denomination co-operated. To its untiring efforts 'to render assistance to feeble churches, and to sustain the preaching of the gospel in destitute regions,' the Baptists owe much of their almost unexampled prosperity. Missionaries, by its direction and support, were constantly employed in various sections of the State, whose faithful efforts, together with the faithful labors of the pastors, gave an astonishingly rapid increase of churches and communicants to the denomination.

This society moved on increasing in ability and influence annually, sending help to the feeble churches, and the gospel into destitute places, until the domestic field was aided by the '*Baptist State Convention*,' organized at Winthrop, June 23, 1824. In 1825, this Convention assumed the responsibilities of the Domestic Missionary enterprise, so that for several years the old 'Missionary Society' had but little more to do, or did but little more, than to look on and view the works and successes of the Convention.

This Convention was composed of delegates elected by the Associations, each Association being allowed to send one delegate for every fifteen churches; also of delegates elected by churches and missionary societies, each being entitled to one delegate for every fifteen dollars paid into the treasury of the Convention.

This Convention was an important organization in the Baptist denomination. It was, and is in its present form of organization, the uniting and concentrating organ of general operation. Here, matters of important interest, as regards the prosperity, union and peace of the denomination in the State, and as regards the general operations of the kingdom of Christ throughout the world, are mutually and piously deliberated and discussed. And by the decisions, resolutions and recommendations of this enlightened body of Baptists, the cause of evangelical truth and righteousness has been eminently promoted; and by

their missionaries, under God, many souls have been converted to Christ, and brought under the influence of his love; some, now large, flourishing and influential churches, have been gathered and established in gospel order, and many other churches, once small and feeble, have been enlarged, strengthened and encouraged to perseverance.

In 1842, the Convention, owing to some peculiar embarrassments arising from the accumulated and ever enlarging work, and to the increasing amount of other business coming annually under its cognizance and management, transferred back to the Maine Missionary Society the responsibility of conducting and carrying forward the Domestic Missionary enterprise. So that the present design of the Convention is, to concentrate the influence of the Baptists in the cause of Christ; to cultivate christian acquaintance, to communicate intelligence respecting the state of religion in the churches, and to gather statistics of the denomination. It is now composed of every regularly ordained Baptist minister in the State, and each Association may send one delegate for every five churches.

The Maine Domestic Missionary Society has entered upon its appropriate work with renewed energy and vigilance, and is fast increasing its means and resources of usefulness. To increase its pecuniary ability, the constitution of the society was so amended that any person may become an annual member, by the payment of one dollar; and a life member, by the payment of $20 at one time: and any church, society, or Association, may send one delegate, by contributing $5 to the funds of the society, and an additional delegate for every additional $10. The business of this society is conducted by a Board of Trustees selected from the members; and to facilitate their labors, the State is divided into three districts: Western, Eastern and Central; and the trustees in each district are organized into a sectional board, for convenience, to transact the business of the society coming within that district. By this arrangement, the wants of churches, and the condition of the destitute, are better known, and the means of the society are the more promptly and appropriately applied to meet the design of the enterprise. It holds an annual meeting in connection with the Convention, when the board make a report of the state, condition, labors and successes of the society. Besides these missionary

plans and operations, there have existed and do now exist other smaller societies, connected with the Associations and churches, which have occupied some smaller fields, of their own choosing, and have rendered great good to the cause of Christ in the State. Several of the Quarterly Conferences are doing much for the destitute within their limits, and in this way aid the work of the Domestic Missionary Society.

Besides these domestic operations, the Baptists in Maine have aided, by their prayers and liberalities, the Foreign Mission cause, as conducted by the Baptist Board for Foreign Missions. As soon as the *Baptist General Convention* was formed, at Philadelphia, April, 1814, a spirit for the foreign enterprise was awakened among the Baptists in this State. At their annual meetings for that year, the Associations began to operate in favor of the cause, by contributing to the funds of the board, and by earnestly recommending to the churches to form societies for the same liberal purpose. And this appeal was heard by many of the churches; missionary societies were formed, and pleasing contributions were made to aid in sending the word of life to the heathen. As the denomination increased, the spirit of missions became more general; and, as the operations of the Foreign Board were annually enlarged, the necessary means to sustain them were also to be proportionally accumulated; the Baptists in Maine therefore felt sacredly called upon to enlarge their efforts in the work. To do this, a more general and simultaneous movement was made in 1825 and '26, by forming in the several counties, large societies, auxiliaries to the Baptist Board of Foreign Missions, and less societies in towns, primaries of these auxiliaries. These societies operated together most efficiently. But within a few years there has been less of the formal and systematic movement. Churches and individuals have operated more separately, and send their contributions more directly to the board. But the spirit and the liberality of the Baptists in the State are not thereby diminished. These contributions show a cheering ratio of increase with the numerical increase of the denomination.

In the work of Home Missions, also, have the Baptists in Maine cheerfully, prayerfully and beneficently co-operated. It has, however, been regarded by them as second in importance to the foreign enterprise, and consequently

their contributions for its support have been comparatively less. It may be that they have not duly estimated the importance of the Home Mission effort. But, before they are adjudged of indifference and neglect, it should be remembered that their field of domestic operation has ever been extensive, and the calls for their attention to the wants of numerous destitute portions, in this new and fast growing State, have ever been urgent and necessitous. To these calls they have never been indifferent, but with a commendable zeal they have labored to evangelize the entire field. And in this way they have, by an indirect influence, aided in an important sense the design of the Home Mission Society.

The Bible and Tract causes have received a commendable share of their attention; and especially is the design of the American and Foreign Bible Society, organized at Philadelphia, April, 1837, held sacred and important by the Baptists in Maine. The following resolutions, adopted by them in Convention, October, 1837, evinces their interest in this society: 'Resolved, that we approve of the formation of the American and Foreign Bible Society, by the Convention at Philadelphia, in April last, and recommend to our churches to contribute liberally to its funds;' and in 1843, 'Resolved, that the American and Foreign Bible Society is entitled to the warm support of the churches in Maine.'

They were among the first promoters of abstinence from intoxicating drinks. And with all vigilance they have strove together till the monster of intemperance is driven out from among them, and some of their churches make the 'pledge of total abstinence' a test of fellowship. Their influence has not been confined wholly to themselves, but they have earnestly and ever united with all the friends of humanity, in their attempts to expel the evil from community and from the world.

The Baptists were early in the Sabbath School cause. Schools began to be formed about twenty-five years ago, and their evident beneficial results soon overcame all opposition and prejudice to them, and awakened an attachment which has been strengthened by experience. At first the Baptists united in society with other denominations, to carry forward this benevolent cause. But in 1835, their

own schools had become so numerous, that it was deemed expedient that they should separate from those denominations, and give their entire attention and influence to the schools connected with Baptist churches and congregations, and to encourage the Baptists to multiply their schools, and to increase their efforts and the means appropriate to advance the design of the institution. In 1835, the Maine Baptist Sabbath School Union was formed; and to aid this society in its liberal attempts to increase the means of biblical instruction, in 1836, Sabbath School Unions were organized within the limits of most of the Associations. Their operations have eminently benefitted the cause. From the neglect of schools to make reports, the State Union has ever found much difficulty in procuring statistical accounts of the schools.

At first there was more promptness than is now manifested. In 1836, there were reported, 225 schools, 1471 teachers, 10408 scholars, 192 who had become pious, and 16305 books in the several libraries. In 1843, 214 schools, 1399 teachers, 9338 scholars, 419 became pious, and 19770 volumes in their libraries. This diminution in numbers is wholly owing to deficiency of returns. In 1836, the returns were full, but in 1843, there were 129 churches not reported; and, says the secretary, Rev. J. Ricker, 'many of these are large, and known to have interesting Sabbath schools.' This cause, among the Baptists, is advancing.

There were, in 1843, sustained by the Baptists in the State, more than twenty Quarterly Conferences. These organizations have for their object, the cultivation of acquaintance, the promotion of a more elevated, enlightened, devoted and active piety in the churches, to increase a more benevolent spirit and zeal, and to attend to the more local affairs of the denomination in those small communities which come not under the cognizance of the Associations.

From the relation which the college at Waterville sustains to the intellectual and religious improvement of the denomination, it would be an important omission in these sketches to say nothing of that Institution. It originated with the Baptists. At the annual meeting of the Bowdoinham Association, in 1810, the importance of establishing an Institution in Maine, for the promotion of Literary and Theological knowledge, was considered. The

desirableness of the object had occupied the attention of many of the ministers, for several years previous to this time. But now, from a variety of considerations, such an Institute seemed to be imperiously demanded.

They saw the Baptists multiplying and rising into a large denomination, in the midst of a rapidly growing and enlightened population, where talents, science, and an increasing general knowledge demanded an enlightened ministry. They saw, too, young men coming forth from the field, and from the workship, fired with a pious zeal to enter the holy work of preaching the gospel. To prevent the embarrassments of a limited education, and to qualify them to meet the spiritual expectations of an improved society, something must be done; and the work was commenced. After the appointment of a committee, to confer with the brethren of the Lincoln Association, the subject was referred to the next annual meeting.

At the meetings of the Cumberland and Lincoln Associations, in 1811, the brethren in these bodies respectively concurred with the views and feelings of the brethren in Bowdoinham. Committees were now appointed by these three Associations, to unite in one joint committee, to petition the Legislature of Massachusetts for the incorporation of such an Institution. The petition was presented by Rev. Caleb Blood, of Portland, and the incorporation was granted in 1813, and Waterville was selected as the most suitable location. Here it was established, and here it flourished, being fostered by the denomination, and instructed by the Rev. Messrs. J. Chaplin and S. Chapin. Its character was not changed till 1820. This year it was authorised to confer college degrees, and in 1821, it received the name of a college. By this change, however, the department for the pursuit of Theology was not wholly lost. Dr. Chaplin was appointed President of the college and Professor of Theology. It was soon evident to the churches that the Institution for Theology existed only in name. Many, therefore, expressed their disapprobation of the change by withholding their support. The college, however, found warm friends, not only in Maine, but in some other States, particularly in Massachusetts. Although it has received some aid from the State, in money and lands, and many liberal donations by individuals, it has

nevertheless persevered through many obstructions. Its condition at present is more free from embarrassment than at any former period, and its prospects for stability and usefulness more encouraging. The character of its present Faculty has created in the community a confidence, that the student will not find here less attention or ability than is found in other colleges.

Previous to 1822, the Baptists in Maine had not the privileges of a periodical press. Nor even then had they one under their own supervision. 'The Waterville Intelligencer,' at its commencement at that time in Waterville, opened to Baptists in Maine an important channel of communication, with the public and with each other. But through this medium they did not always speak what they wished. Soon after, the Baptist Herald was commenced at Brunswick, and professed to be devoted to the interests of the denomination. But with this paper the churches and ministers soon became dissatisfied. Its anti-missionary spirit was a sufficient objection to its patronage. In 1828, Zion's Advocate was commenced in Portland and conducted by the faithfulness and prudence of Rev. A. Wilson, who was both proprietor and editor. This paper has, from its beginning, been wholly sustained by the Baptists, and devoted exclusively to their cause.

Although it was a consistent and useful herald for the denomination, yet in a few years it was thought by some to be too moderate and liberal in its doctrinal character; and that its columns were kept too close as regards some of the causes of humanity, in which some of the brethren felt an especial interest, and respecting which they wished to speak freely. This view and feeling originated the 'Eastern Baptist,' in 1835; a small one dollar paper, published successively at Richmond and Brunswick. It however did not obtain a very liberal patronage. In 1839, this paper united with the Advocate, and the editorial was entrusted to the wisdom and faithfulness of Rev. Joseph Ricker. This arrangement continued till the close of 1842, when Rev. A. Wilson again resumed the responsibilities of the old Zion's Advocate, which in his hands is largely enjoying the confidence and patronage of the Baptists.

MINISTERS,

Including all who have labored, and all who are now laboring in the State.

Abbot Constant, pastor of the 1st church in China, from 1814, about three years.

Adams Joseph, was ord. pas. of the ch. in Jay 1804, and officiated in that ch. 14 yrs. After an interval of about 10 yrs. which was mostly filled up with itinerant labors, he was pas. of the same church from 1828, nearly 3 yrs. From the close of this second period of his pastoral labors, till his death 1844, he preached but occasionally and in different places. He was first a Methodist, then a Baptist, and maintained an honorable connexion with the church in Jay till his death.

Adams P. S., ord. an Evangelist at Sanford, Sept. 1838. He preached in different places till 1840, when he entered the pastoral office in the Main-st. ch. Brunswick. He retired from the responsibility of pas. and became a member of the ch. E. Brunswick 1843. [He removed to Mass. 1844.]

Adlam Sam'l., came into the State in 1838, and was installed pas. of the 1st ch. in Hallowell the same year, where he continues to sustain the office with ability and usefulness.

Allen Amos, entered the ministry about 1807, by license from the 1st ch. Bluehill, and received ord. to evangelize in 1810. He was devoted to the benefit of the destitute for 8 yrs. In 1818, he was elected pas. of the ch. Brooksville, and was their successful leader till 1833. Again he was devoted to supply the destitute. In 1837, he received the pastoral charge of the 2d ch. in Bluehill. This charge he resigned in '42, and he is again the devoted evang.

Allen Wm., appears first in the capacity of a licentiate of the ch. Columbia. He soon entered the field which God designed for him to occupy and cultivate. He was ord. pas. of 1st ch. Jefferson 1809. Here he faithfully and successfully magnified his office during a period of about 27 yrs. which was closed up by his death in 1836.

Allen Sam., licensed by the ch. in Frankfort 1813, was ord. pas. of the ch. on Deer Isle '14. Here and on the adjacent Islands he devoted most of his ministry till 1825. He however was occasionally among the destitute on the main, and saw a gracious revival in 2d Addison, 1826, where he preached about 2 yrs.

Allen D. T. was ord. pas. of the ch. in Industry 1828. He resigned his charge 1' 35, but preached occasionally for several yrs. afterward. He was next pas. of the ch. in Starks, from 1839 to 1843. The entire of his ministry has never

been to the people over whom he statedly presided. He has been much engaged in domestic missionary labors.

Allen L. B. is son of the late Eld. Wm. A., a graduate of Wat. Coll. ; was ord. pas. of 1st ch. Thomaston, May 1840. He presided over this ch. till 1843. He now has the pastoral charge of 2d Thomaston.

Ames Benj., was baptized by Eld. Case, ord. an evangelist in 1809, settled as pas. 1811 by the first church in St. George. Here he presided till 1839, and lives the senior pas. Eld. A. has seen glorious things among the people of his charge, and attendant upon his ministry.

Ames Thomas, was ord. pas. of the ch. in Islesboro' 1804. He officiated about 5 yrs. and resigned the charge. Whatever he has since performed in the ministry, has been done by occasional itinerant labors.

Adderton N., preached for the 1st ch. Frankfort, and the ch. in Monroe, 1841 and '42.

Ambrose Arnold, was licensed in 1811, and ord. an evangelist in 1812 by the ch. in N. Sharon. Of his history we have been enabled to gather nothing.

Babcock Rufus, Jr. President of Wat. Col. from 1833 to '36.

Bailey Joseph, was ord. pas. of the ch. in Ballstown, now 1st Whitefield in 1796. He received Rev. E. Trask, jr. pas. 1827. This connection continued but a short time, and in 1830, the ch. with its venerable pas. was dropped from the fellowship of the denomination on account of their *anti-gospel* Faith and Practice. He continues the pas. of that people.

Bailey Dudley P., began to preach in Greene, 1833, by the authority of a lic. and was ord. pas. 1835. He has since offic'd in the office for two other chs. Wayne and Cornville. For the former from 1836 to '38, for the latter from 1839 to '43. [He was pas. of the ch. in St. Albans in 1844.]

Bailey John, pas. of 1st ch. in Brunswick from 1831 to '35, since deceased.

Bailey Wm., ord. pas. of N. Buxton, 1840, resigned his chg. of the ch. 1844. [Pastor of ch. Bowdoinham, 1845].

Bailey Timothy, ord. pas. of the ch. in Oxford, Mar. 1843, officiated 1 yr. and resigned.

Baker Sam'l, left the Methodist, united with the Baptist, and was ord. an evang. 1808. He now associated his labors with Eld. Snow, then pas. of the ch. in Thomaston. Mr. B. became a Universalist in 1813 and was expel'd from the Baptists. Upon his confessing his errors, he was restored to their fellowship again in a few mos. after his exclusion. For similar reasons he was again excl'd in three weeks from his restora'n to confidence. Mr. B. has during his minister'l career passed through a variety of changes, embraced several *ists* and *isms*, by which course, as a consequence, he has lessened his religious influence. He has however been again restored by the Baptists and is the present pas. of the 1st ch. in Camden.

Ball Reuben, was first pas. of the ch. in Hartford, 1811, and second of the ch. in Bridgton from 1812 to '26. He died at Greene, 1827, much lament-

ed by the people over whom he had presided so long, and with so much ability and piety.

Ballard Joseph, was pas. of the ch. in S. Berwick village from 1829 or '30, till '33. Here he saw the wonderful works of God in building up Zion.

Bartlett D., lic. by the ch. in Hartford, 1821, ord. at Guilford 1822; pas. Sangerville ch. in '23; offic'd about 5 yrs., then removed to Warren, was the successful pas. of that ch. from 1828, about 5 yrs. He next became pas. of the 1st church in China, 1833, where the Lord made him emin'tly useful about 3 yrs. He has since disch'ged the duties of a pas. in Dexter, 1837; in first W. Thomaston, 1838; in Friendship, 1842, and in second Camden, 1843.

Barron Oliver, was pastor of the ch. in Wells, during two periods in its history; first from 1820, 9 yrs.; 2d, from 1837, 6 yrs. The faith and practice of the ch. received much correction and improvem't under his ministry. He was also pas. of ch. in C. Neddock from 1830, about 3 yrs.

Barrows Allen, a graduate of Wat. Col. was ord. pas. of the ch. Hallowell ⋈ Roads, 1834. He labored in this ch. but 1 yr. Subsequently he has been pas. of the ch. in Leeds, 1835, 1837, of the ch. in Ellsworth village 1837 to 1843.

Barrows Lewis, a graduate of Newton Theol. Insti'n and ord. pas. of the ch. in Woolwich, April 1843.

Bartlett C. P., ordai'd as an evangelist at Friendship, April 1843, has since become pas. of the ch. in Cushing.

Bassett Jno. All we know of him, he was a member of the ch. in St. Albans, a few yrs. but where he preached we have never had any information.

Batchelder W., was among the early ministers in the State, was ord. pas. of the ch. in 'N. Hill,' in Berwick, 1796, and after 9 yrs. useful ministry retired from the State.

Bedel Abram, orig. in the ch. in Amherst, and being favored with a license in 1824, he began to itinerate, and was successful in gathering the ch. in Crawford, in 1825. He continued his evangelizing efforts in Crawford, Charlotte, Cooper, &c. till he was ordained at Thomaston and became pastor of 1st ch. Camden, 1832. He was settled pas. of the 1st ch. in Gardiner, in 1833. For a term of 5 yrs. he was a blessing to this ch., and since then he has been doing the work of an evang., and belongs to the ch. in Andover.

Bedel Elisha. He began to preach about the same time with his brother Abram, and was ord. pastor of the ch. in Cooper in 1828. He however removed, and became pas. of the ch. in Deer Isle, 1831. He officiated in this ch. 3 yrs. In 1835 he entered the pastoral office over the ch. in Hodgdon, and here he fell into the snare of the fowler, denied his Master, and by a council, convened to consider his conduct and standing, he was deposed from his office, and expelled from the church in 1839.

Beckwith W. H. was pas. of Machias-port 1834; E. Machias 1835, and then left the state.

Previous to his ord. at Pembroke, 1832, he was engaged in successful itinerant labors in Calais, &c.

Beecher L. F., the present pas. of the 1st ch. Portland, entered the holy office over that body Oct. 1842.

Bisbee Benj. was set apart to the work of the ministry Dec. 1809, in Belgrade. From this time till 1812, when he was made pas. of the small ch. in Harmony, he was travelling continually among the destitute to feed them with the bread of life. He was the faithful pas. in this ch. till 1825. During this period he was often evangelizing among the destitute. He was pas. at St. Albans, from 1830 to '32. Eld. B. continued to travel and preach Christ till age and infirmity laid him aside. He is now more than 80 yrs. old, and rejoices in Zion's prosperity.

Billings Oliver, was among the early converts in Fayette. He was ord. an evangelist 1800 and soon received the pas. charge of the ch. in F. He was the acting pas. for more than 20 yrs. and sen. pas. till his death, July 31, 1842. He was truly a good man.

Billings John, son of Oliver B., was one of the early students at Wat.; entered the ministry at Columbia by license 1825, and ord. pas. of the ch. in Addison, 1826. In this ch. he was most successful in promoting the cause of Christ, till he resigned his charge in 1843. He became pas. at N. Livermore 1844.

Blood Caleb, entered the pastoral office in the 1st ch. in Portland 1810, and magnified the office with wisdom and ability till death closed his labors on earth March 1814.

Blaisdell Jos., pas. of the ch. St. Albans and Hartland, from 1816 to '22, and supplied them with preaching in '24

Blanchard C., after preaching as a licentiate several yrs. was ord. pas. of 2d Shapleigh in '23; resigned in '28, and the same yr. accepted the charge of 2d Nobleboro'. He left this ch. 1836, then preached the gospel a short time to the ch. in Augusta, and in 1839, began to preside over the operations of the ch. in Orono, where he now officiates.

Boardman S., converted fr. Arminianism and Pedo-baptism 1793, became a Baptist. Feb. 1802, ord. pas. of the 1st ch. in Livermore, with which he first united, was pas. of ch. N. Yarmouth, from 1810 to '16 —of the ch. N. Sharon from 1816 to '43. On account of his age, he has had an associate in the pastoral work several yrs. past. He is the venerable father of the lamented Mission. B.

Boothby Samuel, ord. pas. of the 2d ch. Livermore 1843, and preaches half of the time.

Bond Phinehas, itinerated successfully a short time in Winthrop and Readfield, 1823; ord. pas. of the ch. Cherryfield 1825; in 1831, he removed to Eastport, and was pas. of that ch. till '34. He was next pas. of the church in Warren, from 1835 to '40, and is now pas. of Fayette ch., where he commenced in 1841.

Bowler Wm. was ord. an evangelist, 1824, and in 1825,

he accepted the pas. charge of 1st Palermo. He officiated in this ch. till 1832, and then sustained the pas. charge of 2d China, from 1832 to 1841, and from 1841 pas. of both Palermo and 2d China to '43, half the time with each.

Boynton Isaac, jr. ord. an evan. at Etna 1836; accepted the pas. charge of 2d Addison, 1837, and there labored till '43. [He died at East Harrington, Oct. 28, 1844.]

Boyd John, ord. pas. of 1st Hampden 1838, and sustained the office one year, since which he has preached but little.

Briggs Avery, Prof. in Wat. Coll. from 1822 to 1827.

Briggs Otis, grad. of B. U.; commenced his ministry as a licentiate in Farmington; was ord. pas. of the ch. North Yarmouth, July 1816. He was soon appointed agent to take charge of the township of land, given by the State of Mass. to the Coll. at Wat. He removed to Bangor 1818, where he prea. till he became pas. of the ch. in Hampden, 1820. He was pas. of 1st ch. in H. 8 yrs. and 3 yrs. of the 2d ch. in H. He was engaged several yrs. in agencies for benev. causes, and died Oct. 1, '42, while employed in col. funds for the H.M.S.

Bray Eben., ord. pas. of the ch. in Bethel 1807, resigned his charge in 1812.

Bray Jacob, licensed by the ch. in Bridgton 1835; ord. pastor of that ch. '39; resigned his charge 1842, is now itinerating among the churches.

Bridges, I., pas. of the ch. Belmont, 1819, travelled occasionally for some years and preached, but was never very successful as a minister.

Bradford Lucius, ord. an evan. at Sebec vil. Feb. 1838, preached a short time to the ch. there, and then was pas. of the ch. in Guilford from 1838 to '41. Since he closed his labors at G., he has supplied the ch. in Jay.

Bradford Zabdial, gradu. of Wat. Col. was ord. pas. of the ch. N. Yarmouth May 1837. [Removed to Providence, R. I. 1844.]

Bradbury Wm. C. grad. of Wat. College, and ord. as an evan. at Saco, March 1838.

Buck Benj., converted from a Pedo-bap. faith, became a Bap., left the Cong. in 1800, and was ord. pas. of the ch. Orland and Bucksport, 1817. He left this ch. and received the pas. charge of Eastport '18. He has officiated as pas. in the ch. Machias Port from 1819 to '25; in Sullivan from 1826 to '29; preached in Cutler and Crawford 1830 and '31. Again pas. of M. Port from 1831 to '33; pas. of 1st Harrington fr. 1833 to '40; and pas. Mariaville 1842. In 1843 he retired from active labors in the vineyard from age and infirmity. [He died Dec. 10, '44, ag. 76.]

Buker David, pastor of 1st Bowdoin in 1807.

Burbank Wm., was an early deacon, then a licentiate, then ord. an evangelist in 1821, and then made pas. in 1824, in the 2d ch. Jefferson. In 1825, a 3d ch in J. was set off from the 2d, and Eld. B. became its pas., and was its active pastor till 1842. He is now the senior pastor.

Burbank Dan'l E., at the age of 18, commenced a course of studies at Waterville, preparatory to the ministry, but his love for souls drew him immediately into the field of active labor. He was ord. pas. of the ch. in Guilford, Nov. 1836. He labored 2 yrs. and more, with great success. His health now began to decline, and he removed to New York, and remained a short time where he was useful in the cause of God. He returned and became pas. of E. Winthrop in 1839, but his labors were closed up by death, Oct. 29, 1839. Thus fell a youthful soldier of the Cross.

Butler John, came from Massachusetts, was settled pas. in E. Winthrop, 1825. He resigned in 1831, and the same yr. became pas. at North Yarmouth. He resigned his charge here in 1835, and devoted himself most successfully to the work of an evangelist. He became dissatisfied with strict communion as held by his Baptist brethren, and connected himself with a Free-will Baptist ch. But here he could not feel at home, he has therefore returned to the Baptists, and preaching at 1st Thomaston.

Burnham Levi, ord. pas. of ch. in Harrison, June 1843, but devotes a part of his ministry to the benefit of other chs.

Burnham John, lic. by the ch. in 1st. Bluehill, 1807; ord. pas. of ch. in Frankfort, 1809, and has since made shipwreck concerning the faith.

Byrne Martin, preached as an evang. a short time in 1841, at Damariscotta Mills.

Burbank Johnson, ord. evan. Dec. 16, 1843.

Case Isaac, born in Rehoboth, Mass. 1761, conv'd 1779, united with the ch. in Dighton, Mass. in 1779, was lic. 1780, ord. an evan. 1783, came to Maine, and began to travel and preach with wonderful success in the new towns and settlements, the same year gather'd the 1st ch. in Thomaston, 1784, and was its pas. from its org. 8 yrs. 1792. He gathered the ch. in Readfield and officiated as its pastor till 1800. From 1800 till the infirmities of age, weakened his bodily strength, he has been engaged in constant and extensive missionary labors, either voluntarily or by the direction of the Mass. or Me. Do. Mis. Society. Many of the chs. in Me. owe their existence to his efforts, and multitudes of souls, their salvation to his instrumentality.

Case Cyrus, the present pas. of 1st ch. in Monmouth, was ord. into the office, Oct. 1842.

Cain M., ord. pas. of the ch. in Clinton, which he had aided in collecting, 1796. He was the active pas. till 1831, and is yet alive, and the senior pas.

Carter Edward, lic. by the ch. in 1st Montville, 1816; ord. pas. of 2d Brooksville, 1817; removed 1824, and evangelized till 1832, and pas. of the ch. in Plymouth from 1832 to 1843. He was assisted in the ministry by Rev. T.L. Pilsbury, '42.

Cary Calvin L., the useful and present pas. of the ch. in Mt. Desert, was inducted into the holy work, 1833.

Chase Nathaniel, was one of the original Baptists in Buckfield, was lic. by the 1st ch. in that town about 1796, and ord. its pas. 1801, and continued to

preside over its spiritual interests till 1835. Since then the feebleness of age has allowed him the privilege of preaching but occasionally.

Chadwick Job, was ord. an evan. at Vassalborough, 1796; elected pas. of 2d China, 1797, where he officiated till 1805. His next field of labor was Gouldsboro', where he was pas. from 1816 to '31. Between the yrs. 1805 and '16 he was successfully engaged in Do. Mis. efforts in Me. and on C. Cod, Mass. He died at Windsor, Me. Dec. 25, 1831.

Chadbourne John, ord. an evan. at Cornish, 1798; pas. of ch. in Limington one yr. 1802, a mis. in Etna and Carmel and vicinity, 1807 and '08; pas. at Dixmont 1809 to '11, and supplied them occasionally from 1816 to '26; was again pastor from 1827, till his death, 1831.

Chadbourne John 2d., ord. pas. of the 2d ch. in Shapleigh 1818. He resigned 1822, and preached in N. H. several yrs. Supplied the 2d ch. in Sanford 1833, and became pas. at Hiram 1835, where he officiated about 3 years.

Chadbourne Wm., pas. of d ch. in Berwick from 1808 to 17. He died in 1818.

Chadbourne Levi, aided in uilding the ch 1st Parsonsfield nd was its useful pas. from its rganization 1792 till 1805. He lso preached much with the h. in Limerick and other new laces, where he aided the Baptist cause in times of perecution.

Chapin Stephen, D. D., was orn at Milford, Mass., educated at B. U. and while with the Cong. ch. at Mt. Vernon, N. H. he renounced the Pedobaptist creed, became a Baptist, and was ord. pas. of the ch. at N. Yarmouth, Sept 1819. With ability he magnified the office, till duty called him to another field in 1822. From this time till 1828, he was Prof. in Wat. Col. With his Prof. in Col. closed his labors in Me.

Chaplin Jere., D. D., was born in Rowley, Mass. Jan. 2, 1776, graduated at B. U. 1799. In 1818 he was placed at the head of the Baptist Lit. and Theol. Insti. at Wat. This Insti. was chartered a Col. '20, and Dr. C. was elected its Pres. in 1821. He however held the twofold office from this time of Pres. and Prof. of Theol. He resigned these offices in 1833. During his stay in Maine he wrought a good and great work. Besides sustaining these offices with ability and usefulness, he was often among the chs. encouraging the Baptists to perseverance and liberality, and pas. of the ch. in Waterville, from 1824 till the settlement of Rev. Mr. Greene, in 1831.

Chase Rufus, was ord. evan. at Albion, March 1841, and the same yr. accepted the pastoral charge of 1st ch. in Gardiner. [Removed to Wells, 1844.]

Champlin Jas. T., ord. pas. of 1st ch. in Portland, May '38. He resigned his charge of this ch. in 1841, and has since been successfully employed as Prof. in Wat. College.

Chase Joshua, from Newburyport, was pas. of S. Berwick ch. from 1807 to '13, and from 1822 to '24.

Chamberlain Philip, ord. an

evan. in Hebron, 1831, became pas. of Jefferson, N. H. 1833.

Chapman Nathan, preached in 1st ch. in Livermore from 1835, about 2 years.

Chisam Sam'l, ord. evan. at Jefferson 1825, elected pas. of Waldoboro' 1826. Here he labored amidst persecution and discouragement 10 yrs., at the close of which period he became pas. of 1st ch. Jefferson, 1837, where he now labors.

Chessman Dan'l, was pas. 1st Hallowell from 1821 to '30.

Clark F., pas. of ch. in Saco, from 1827 to July 2, '33, when the ch. withdrew from him the hand of fellowship both as a minister and as a christian. [He was restored to the ch. but not to the ministry, 1838.]

Clarke Caleb, Jr. pas of ch. Fayette, from 1834, about 2 yrs. and pas. of Mt. Vernon, 1837.

Clarke A., pas. of Sangerville, from 1836, 2 yrs. Since then he has perform'd the work of an evan. in different chs.

Chaplin Jere., the present pas. of Bangor, received the charge 1842. He is son of the late Dr. J. Chaplin, and a graduate of Wat. College.

Colburn Robert, converted in Bloomfield 1806; ord. evan. and aided in supplying that ch. from 1814 to '25, preaching also among the destitute often. In 1825 he became pas. of the church in Newport, and their leader till 1836, since he has preached but occasionally.

Colburn A., present pas. of the ch. in Saco, received the charge 1843.

Colby Lewis, graduate H. U. and of N. T. Inst. became pastor of S. Berwick vil. ch. 1838. He resigned 1842, and was pas. of the Free St. ch. Portland from 1842 to '44.

Cole Benj., converted 1784, licensed by the Lewiston Conference, (so called) ord. evan. 1801, and elected pas. of the ch. in Lewiston 1802. He was the pas. of this ch. with the exception of a few short intervals which were filled up by missionary efforts, till near the time of his death, Sept. 1839.

Converse Josiah, was pas. of the 1st ch. in Portland, by ordination from 1807 to 1810. His was a prosperous ministry.

Cook Gideon, entered the pastoral care of the 1st ch. Sanford 1816, and discharged the duties of the office till 1825. He has officiated since in the ch. Kennebunk port from '25 2 or 3 yrs.; again in 1st Sanford from 1832 to '38; in the ch. at C. Neddock, from 1838 to '40; Sanford, Mt. Hope '41 to 1842, and in Kennebunk vil. ch. 1843.

Cox Eben., one of the original Baptists in Hope, 1787 was first a deacon, then a licentiate, and then he was ord pas. 1822, having for many yrs been most efficiently employed in promoting the interests of the ch. He was pas. however but a short period, but has ever labored for the good of the ch and the destitute.

Copeland N., was ord. pas of the ch. in Albion, 1832. He was their pas. one yr. and one yr. at Athens, 1834, and since then he has been an evangelist supplying the destitute. He preached one half the time in Albion, from 1839 to '42.

Coy Eliab, associate pas. at Knox 1832 and '33, supplied the ch. in Hope half the time in 1834 and '35; occasionally at Freedom, from 1834 to '37; pas. of 1st Gardiner in 1838, and an associate pas. at Hebron since 1839. Mr. Coy has performed other labors.

Cressey E. W., ord. an evan. at Garland, Nov. 1837, preached at Sangerville 1838 and '39; supplied the ch. in Bowdoinham vil. a part of 1840; pas. at Vassalboro' fr. '41 ab. 2 yrs.

Cross Wm., ord. an evang. 1834, and preached some for the 3d ch. Gardiner, till 1840.

Cushman Job, ord. pas. of 1st ch. Montville, 1807, and was a blessing to the ch. till his resignation, 1820.

Curtis Reuben, ord. an evan. in the ch. at Greene.

Curtis Thomas, from England, pastor at Bangor from 1834 to 1837; pas. in Augusta 1839 and '40.

Curtis Thomas F., son of Rev. Thomas C. was ord. pas. of the ch. in Turner, 1840. He has since left the State.

Daggett John, commenced preaching in Greene, by license 1807, was ord. evang. 1808, became its pas. 1810, and faithfully labored for its spiritual prosperity till 1820, when he resigned the pastoral charge.

Davis Nehemiah, was instrumental in gath. the 1st ch. in Shapleigh, 1781. He was pas. till 1798, when he rem. to the State of Ohio.

Davis C. B., grad. at Newton The. Inst., ord. pas. of ch. in Paris, June 1838, and continues his office in that ch.

Darling Jedediah, after itin. sev. yrs. as a lic., was ord. and bec. pas. of Franklin ch. 1830; but was excl. fr. the ch. '32.

Day Wm., preach. in Belfast from 1835 ab. 2 yrs., and was pas. of 2d Monmouth from '37 to '40; and of Woolwich from '40 to '42, and is present pas. of ch. New Castle and Alna.

Day Jotham, ord. pas. Kennebunk port 1821; resign. '28, and bec. pas. of 2d Lisbon fr. 1829 to '32; but preached a part of the time only with the ch., and afford. them some supply '36; also the same yr. some to 2d Bowdoin. From that time to the pres. he has lab. in 2d B. and elsewhere occasionally.

Denslow Jos., beg. to use his gift in the ministry soon after he was chos. dea. at 1st Bowdoin 1794; was ord. pas. 1805; he was blessed in the office till 1820. From '20, until his physical energies were crippled by the infirm. of age, he preached to the dest. He died at Topsham Oct. 1840, aged 84.

Delano Zebedee, was the first convert in Livermore '93; rec. a license by that ch. '99; was ord. and bec. pas. of the ch. Lebanon and Berwick, ab. 1802, where he was the devoted, faithful, and active pas. till 1831, and lives the beloved senior pas. to see the progress of the ch. under the ministry of his associates.

Densmore Samuel, pas. of the ch. Chesterville from 1825, about 2 yrs.

Dexter Stephen, preach. by license a few years in Fairfax, now 1st China, and being ord. he was their pas. from 1809 to '19; fr. '20 he was pas. of 1st Palermo 2 yrs; and from '22

to '32, he was pas. of the ch. in Corinth. He was employed by the Dom. Mis. Soc. to lab. in the new settlements a part of the time for several years, in which he was successful in planting several new churches. He died in '36.

Donham Benj., pas. of the ch. in Bethel, was inducted into the office by ord. Oct. 1836.

Donham Ransom, pas. of the ch. Hamlin's Gore, com. lab. with it '35, ord. pas. Oct. '36.

Dodge Daniel, ord. evan. at 1st Sedgwick, 1835. Most of his labors have been of the itinerant character. He has however been pas. of Lubec '41, and of Cutler since '42.

Drinkwater Arthur, ord. pas. of ch. in Mt. Vernon 1816. He officiated successfully in this during two periods—first, from 1816 to '21 ; second, from 1829 to '33. At Hallowell he was pas. from 1834 to '36 ; and in 1st Bloomfield, pas. fr '36 to '43.

Dunbar Duncan, first from Scotland, then from N. B., was pas. of 2d Nobleboro' from 1823 to '25.

Dunbar Albert, ord. pas. of Friendship, July 1838. He resigned '40 ; but subsequently favored them with occasional supply. He was pas. of 1st Camden 1842, and is the pres. pas. of the ch. in Knox.

Dunbar Melzer, ord. pas. of the ch. in Hope in 1843.

Durgin Wm. J., ord. pas. of the ch. Islesboro', Mar. 1843.

Emery Joshua, was the first to break away from the darkness, and to throw off the shackles of a Pedo-baptist Arminian creed, and to become a Baptist, in Berwick, 1768. He was subsequently, and for many yrs a licens. preach. in the ch. "Great Hill," Berwick.

Emery E. H., pas. of the ch. in Knox from 1837 to 1841 ; evangelized '42 ; and was pas. of the small ch. Unity, 1843.

Eaton J., was born at Wells June 22, 1743, con. at the age of 22, first a Dea. then a licentiate in 1793, ord. at Berwick 1798, and was the pas. of the church in Wells from 1790 to 1820. He preached till near his death, Dec. 1831. His age was 83 yrs. He was one of the first Baptists in the State, and was an associate in the ministry with Joshua Emery, and was with the Baptists in their persecutions and trials.

Ellis Ferdinand, was pas. of Freeport ch. from '29 to '31, and pas. of the ch. in Richmond, from '39 to '40.

Emerson Charles, ord. jun. pas. of the ch. now called Acton, 1828, where he preached 6 yrs. He was pas. at Pembroke from '34, 2 years ; of Kennebunk, '37—'38, one year ; of Machias Port, from '38 to the present ; also officiating pas. of E. Machias, and preaching one half the time there, 1839, '40, '41, and '43.

Emmons Francis W., evan. at Eastport a few mts. in 1829.

Eveleth Joshua, pas. of the ch. at Eastport from '23 to '25.

Farnum Daniel, ord. an Evangelist at Whitefield, June, '41, and has been pas. of the ch. in Belmont since 1842.

Felch Alvan, graduate of Newton Theol. Inst., ord. pas. and officiated in ch. at N. Gloucester from 1836, 6 yrs., and of 1st W. Thomaston 1843, 1 yr.

Fitz Henry, ord. pas. of Waterville, 1829, and was pas. of

1st ch. in Hallowell from 1830, 2 years.

Flanders Abner, ord. pas. of the ch. in Buxton, 1803, and preached in that ch. till '25. He was pas. of the ch. in N. Buxton, from '25 to '29; he was min. in Wells, 1830, in Lebanon and N. Berwick from '32 to '35, in Waterboro from '36, 2 yrs., and supplied 1st Ken. and Lyman one-half the time in '41, of which church this venerable servant of God is a worthy member.

Flagg Samuel, after several yrs. active and successful labors as a licensed preacher, was ord. pas. of the ch, on Miscongus Island and Bristol, 1808, and presided over the interests of the ch. till '30, when age and infirmity induced him to retire from active service in the gospel field.

Fogg Parker L., ord. pas. of 1st church Shapleigh, 1829, and officiated in the ch. 3 years.

Fogg Samuel, ord. pas. of the ch. 1st Thomaston, 1821, and officiated 5 yrs. He next preached statedly at Green fm. '28, about 3 years, and then aided in supplying the ch. in E. Winthrop from 1831 to 1836. Since then, he has been usefully employed in the work of an evan., or agent for some benevolent cause, and many of the chhs. have been blessed by his efforts.

Foss Walter, lic'd. by ch. in Leeds, 1825; ord. evang. at L. '30; performed the work of an evang. among the destitute till '43, when he bec. pas. 2d ch. in Leeds; has preach. in Hartford, 2d Livermore, Jay, Andover, and some other ch's., a part of the time statedly.

Freeman Edward W., ord. pas. of ch. Old Town, Feb. 1838; rem. here but short time; pas. 2d Camden fr. '38 to '41.

Francis Thomas, was first convert in Leeds: bec. Methodist class leader, 1794; a Bap; was bap. by eld. Potter, 1795; beg. immediately to preach by lic; was ord. at Leeds, 1798; sup. ch. Wayne, '98, '99; bec. pas. ch. in Leeds, 1800; was the active and eminently successful pastor till 1835, and the sen. pas. till death, May 9, '36.

Frost William, ord. pas. 2d Lisbon, 1817; pas. for 3 yrs.

Fuller Andrew, ord. evang. at Nobleboro', 1794; same yr. bec. pas. ch. Miscongus island; res. '98; rec. and sus. charge in Hope, fr. '99 till 1803; was next pas. in Warren, fr. 1804 to '20.

Fuller Simon, ord. pas. 2d ch. Union, 1830, and continues to labor profitably with them.

Grant William O., pas. ch. Litchfield, 1824 to '34; pastor ch. Turner, 1833; pas. ch. in Bridgton, fr '34, 2 ys; returnd. to Litchfield, and was again pastor from '37, 5 years.

Garcelon J., ord. an evang. at Bowdoin, 1809, with which ch. he labored much in word and doctrine. He was a miss. indeed, and traveled extensively in the State for the benefit of the poor and destitute. His whole min. career, except 1815, when he discharged the duties of pas. in Lewiston, was filled up by itin. labors. He was faithful, endured hardness and opposition with patience. He died Dec. 28, 1838, aged 80.

Garcelon James jr., son of the late Rev. J. G. and pres. pas. of the ch. in Lewiston, over

which his father once presided, was ordained 1841.

Garrison E. W., gradu. of Wat. Coll., was ord. an evan. May '32, preached for the ch. 1st Sedgwick fr. 1834, 1 1-2 yrs. for Cherryfield as pas. from '36 to '38, and where now is the ch. N. Sedgwick 1839. He died July 19, 1840.

Gilbert S. C., was pas. of the ch. Kennebunk Port from 1840 to '43.

Gillpatrick James, educa. at Wat. Theo. Ins., ord. pas. of 1st ch. Bluehill, April 1829. From the close of 1828, Eld. G. has lab. with distinguished success in this gos. vineyard.

Gillpatrick Jos., ord. pas. of ch. So. Berwick 1826, where he was useful 8 yrs. He then was a blessing to the ch. 1st Shapleigh, as pas. from 1833, 8 yrs. : and to the ch. 1st Sanford from 1841, 2 yrs.

Glover Willard, pas. of ch. Limerick from 1827, 2 yrs. ; preaching occasionally with the ch. in Acton 1828; and pas. of Wiscasset '32. He is now pas. of ch. Vinalhaven.

Godding Wm., lic. by the ch. in Jay 1800, ord. an eva. 1802, preached in Wayne most of the time for 4 yrs. He then removed to Shapleigh, received the pas. charge of the ch. now Acton 1807. Over this ch. he presided till '35, performing the entire duties till '28. He still lives to see the progress of this ancient ch.

Goldthwait T., ord. an evan. at 2d Hallowell, Feb. '38, prea. for that ch. 1 yr. He was pas. in Athens from 1838, 4 years ; pas. of Guilford '42, 1 yr. and is the present pas. 3d Jefferson.

Going Ezra, pas. 2d Sidney from '27, 2 years and prea. in Wayne 1829.

Gooding Wm. J., preached in Lubec 1834.

Gould N., ord. pas. of ch. in Vassalboro' '96, officia'd 3 yrs.

Golder, Jacob. ord. an evan. in 2d Bowdoin, where he has labored most of the time.

Gray E. H. ord. pas. ch. in Freeport; discharged duties of the office to satisfaction and profit, from 1839 to '43.

Green Thomas Dr. was first a physician; ord. pas. ch. N. Yarmouth, Jan. 1797; was an able defender of the truth and an affectionate pastor, till his death, May 29, 1814.

Green Chs. H. was pas. 1st Parsonsfield, 1842, 1 year.

Green Henry K. inst. pas. ch. Waterville, 1831, of. 2 ys.

Haines John, ord. pastor ch. now Swanville, 1804. About 2 yrs. after, was elected pastor ch. Vinalhaven; con. till 1810; then removed to 1st Livermore where he was successful about 11 yrs.; he next was associate pas. at Fayette, from 1823, 2 yrs.; offic. as pas. ch. Norway fr. 1827, about 9 years. Since 1836, he has lab. occasionally in various places, and has ever been prominently and actively eng. in Dom. Miss. operations.

Hale Henry, was first a member of the Cong. ch. in Sedgwick. He became a Baptist, was bap. by Rev. I. Case, on Vinalhaven, 1804, and soon after rec'd ord. at Sedwick as an evan., travelled extensively in the eastern part of the State, and in the British Provinces, and was made eminently successful in promoting the cause

of Christ wherever he went. He was settled pas. of the ch. in Charleston, 1814, and officiated over this people till '24. He still resides in C., and lab. occasionally in different places.

Hale H. S., was a grad. of Wat. Col., became pas. of the ch. 2d Sidney 1839, about 2 yrs.

Hall Eph., became pious in 1783, ord. pas. of the ch. St. George 1793, labored till 1809, then resigned. During 1808, prea. 1-4 of the time in Hope.

Hall Isaac, bro. to E. Hall, bec. pious at the same time, commenced preaching by lic., was instrumental in gathering the ch. in Knox, 1800; was ord. pas. 1806, and continued actively engaged until age required an associate. [He died Nov. 25, 1844.

Hull John, supplied the ch. 1st Belfast 1827 and '28. [He died at Livermore August 19, 1829, aged 31. He was buried in the cemetery, near the Bap. meeting-house in Turner.

Hall Zenas, was ord. pas. of the ch. Parkman in 1819. Under his ministry, which continues with this ch. the cause of Christ has flourished, not only in Parkman, but in various other places where he has labored.

Hallowell Josiah, was pas. of ch. in Patricktown '41; pas. of Frankfort 1843.

Hanscom Moses, rec'd ord. as an evan. 1842 by the ch. in Danville. [Served the ch. in Durham, S. W. B. 1844.]

Harlow Eph., rec'd lic. by 2d ch. Buckfield in 1824; was ord. pas. '25, and is a blessing to the ch.

Harris E. N., operated a few yrs. among the Baptists in the eastern part of the State, but soon denied the faith of the gos. and became a universalist.

Harris J. M., was ord. at Kennebunk vil. in 1840, and was their pastor 2 years.

Hartwell Philander, ord. in 1830, supplied 2d Sanford 1 yr. and pas. 2d Berwick 1832.

Hathaway Levi B., ord. pas. of the ch. in Farmington 1841, and officiated 1 year.

Hatch Jacob, ord. pas. of the ch. Ripley 1822, 4 yrs.; pas. in Dexter from 1826 to '32, but preached half the time only, from 1830. Since then has been engaged as an evan. to several destitute chs., and as a miss. among the new settlements. He officiated as pas. in the ch. Etna and Carmel, 1835, 2 yrs. His ministry is now divided between the chs. Exeter, Garland, Abbot, &c.

Hatch Forest, was first Dea. of the ch. in Cambridge; ord. its pas. in '28, and sustained the office till his death in 1834. He was a useful pas.

Hawes Harvey, while a student at Wat. became pas. of ch. Fairfield in '32, 2 yrs; has since been employed as pastor over 1st Hampden, from 1833 to '37, preaching a part of the time with 2d ch. in H.; over St. Albans from 1838 to '40; 2d ch. in Nobleboro' from '41 and was its pas. in '45. He has done something in the vineyard as an evangelist.

Heard G., of 2d Shapleigh, was ord. an evan. in '41, and preached in Alfred about 2 yrs.

Hooper James, commenced his min. in Paris, was ord. pas. of that ch. 1795, continued the active pas. till 1836, and sen.

pastor till his death, in 1843.

Hooper Noah, first appeared as pas. of the ch. on Cape-Elizabeth 1820, 2 yrs., and removed to Lisbon, where he was pas. from '23, about 3 yrs. He has since labored with several chs. as pas. or as an evan. He supplied the ch. in Belfast 1827; 2d Camden '28; was pas. 1st Bloomfield fr. 1829 to '32; and preached at Durham, S. W. B., Minot, Litchfield, and some other places.

Hooper Wm., the first Bap. min. ord. in Me., was set apart to the work of the gospel ministry Aug. 14, 1776. A part of his ministry however only was devoted to the Bap. cause in Me., one half being bestowed upon the ch. in Madbury, N. H., then called 'Madbury and Berwick.'

Houghton Josiah, was born in Waterford 1790, and united with the Cong. ch. at the age of 17 ; but soon became a Baptist, entered the ministry and took the pas. care of Readfield ch. in 1816. After laboring here about 7 yrs., he was pas. of the ch. in Newburyport, Ms. 7 yrs. He returned to Me. in 1830, and became pas. in Fayette, where he was successful about 3 yrs. The next 2 yrs. he toiled for the Convention as their agent. From '35 to his death in '38, he was the useful pas. in Turner.

Hodsdon Timothy, was ord. the first pas. of Hollis ch. Oct. 1805. and was instrumental in promoting its spiritual progress, till he was removed by death about the yr. 1822. To his ministry that ch. owes much for its early success.

Hinkley Smith, was ord. an evan. in Monmouth, Jan. 20, 1836. The ch. in Leeds rec'd his ministry in '37, and now pas. of ch. 'Monmouth Centre.'

Hubbard John, ord. pas. of the ch. in Hollis, Oct. 1832. He officiated for the benefit of this ch. till '35 ; for the ch. in So. Berwick from '36 to '40 ; for Kennebunk from '41 to '43; is now pas. of 1st Shapleigh.

Hubbard John jr., pas. of the ch. in Cornish in 1845.

Hutchinson Daniel, pas. of the ch. in Hartford 1816, and after leading the ch. about six yrs., he embraced sentiments of a 'mixed communionist,' and left the denomination. But convinced of his errors, he returned to the ch. and became its pas. again in '37, and enjoyed union with his brethren till 1842, and resigned his charge; since then he has been engaged as an evangelist.

Hutchinson Joseph, son of Rev. D. H. was licensed by the ch. in Hartford, ord. as an evan. and became pas. of 2d Livermore 1839 ; since 1840, several chs. have been blessed by his itin. and stated ministry.

Huntting Enoch, was settled in Eden, on Mt. Desert island as the town's minister and pas. of the ch. in 1817. This connection continued about 15 yrs. and he removed to become pas. of the ch. in Dexter. Since his resignation of the pas. charge in Dexter, he has preached occasionally and statedly in different churches.

Ilsley Silas, was successful pas. ch. in Warren, 1842 and '43, and resigned his charge.

Ingraham J. H., inducted

into the gospel ministry by the Congregationalists; becoming a Baptist, he was placed over 2d ch. Hallowell, as pas. 1839, where he now resides, preaching a part of the time only.

Jackson Lemuel, ord. evan. at Sidney, 1793; was blessed in his itin. labors in the new towns and settlements till he became pas. ch. Greene, '97; res. 1801, bec. pas. 2d ch. Weld, 1809: he was the respected and useful pas. of this ch. 13 yrs: removed to Ohio, in 1823.

Jameson Thomas, as. past. of Eld. Wm Goding, ch. Acton, was settled as such, 1837; aided ch. Montville in '36.

James David, pas. ch. Kennebunk, from 1829, 1 or 2 yrs.

Jewell Jacob, ord. evang. at Mount Vernon, 1805.

Jewett Jeremiah, ord. evan. 1835; from '38 to '42, preached much for church in Amherst.

Johnson Wm. ord. at Bluehill, 1819; has been most successfully eng. as evang. greater part of his ministry, ab. 24 yrs. By his efforts a large number of churches, especially in the eastern part of the State, have been blessed. He was pastor ch. in Readfield, fr. 1834 to '37; of 2d St. George, '38 to '40.

Johnson Charles, was born at Stoughton, Mass., May 27, 1806; bec. pious at the age of 18, closed his Theol. studies at Newton, 1835, and same year ord. pas. ch. Topsham, where he was useful till death terminated his ministry, Feb. 29, '36.

Johnson John, educated at Waterville Col.; ord. pas. ch. in Charleston, 1838; pastor at Addison, 1845.

Jordan Tristram, ord. to the work of the ministry, in 1794; but his labors do not appear on the records of the denomination till 1804, when he became pas. of ch. Denmark, and sustained the relation till 1819.

Jordan Larkin L., was ord. pas. of the ch. in Denmark, in 1835, and is useful to the ch.

Jones Ahira, was ord. pas. of the ch. in Saco, Aug. 1838; resigned his charge in 1843, and became pas. of Kennebunk Port; resigned in 1845.

Joy Amariah, was ord. in Farmington Dec. 1838, and afforded that ch. a supply of the ministry about one year.

Jones Rufus, preached a short time in Athens and vicinity, and was ord. pas. of 'Athens vil.' June 1836, and continues to minister unto that ch.

Judson Adoniram, was pas. of 2d church Nobleboro' 1820. [The father of the missionary in Burmah.]

Kalloch Amariah, was ord. 1830, has officiated as pas. in 1st ch. Thomaston from 1831 to 1834; in 3d ch. Thomaston since 1834.

Kalloch Joseph, bro. to A. K. was ord. jun. pas. of the ch. 1st St. George, Sept. 1841.

Kendall Henry, born in Sanford, Me. July 3, 1774, experienced a work of renewing grace at the age of 19, was lic. to preach 1801, was ord. at Mt. Vernon 1805, and the same yr. became pas. of the ch. in Litchfield. He was useful in L. till 1818, when he removed to Topsham, and took the charge of that ch., and was useful till he resigned in '28; he then gave himself to the work of an evan. or missionary, and is

now actively and successfully employed as agent for Me. D. M. Society.

King John, ord. at Whitefield, 1807, but when and how long he labored in the ministry is uncertain by any records we have found.

King Alonzo, was settled by ord. as pas. of the ch. in North Yarmouth 1826, but on account of ill health resigned his charge in 1831, and left the State.

Kinsman Eben., after several yrs. of useful labor as a licentiate, he was ord. pas. of the ch. in Limerick 1796 ; resigned in 1807.

Kingsbury Leonard, Dea. of the ch. in Andover, was ord. its pas. 1842, and served the ch. 1 year.

Kingman Lebbeus, the present pas. of the ch. in Guilford, was ord. pastor of the ch. 2d Sedgwick 1841, with whom he remained about 1 year.

Knox Samuel, was ord. about 1822, and became pas. of the ch. in Strong ; resigned his charge of this ch. 1825, and was pas. of the ch. Brighton, from 1826 to '31 ; supplied the ch. in Norridgewock fr. 1834, 2 yrs. ; was the junior pas. in Clinton from 1831, 2 yrs., from 1835, 1 yr. and from 1838, 2 yrs., and had the pas. charge of the ch. in Winslow from 1840, 2 yrs.

Knox George, the present pas. of the ch. in Topsham, was ord. to the office Dec. '41.

Ladd Samuel, was settled pas. of Kennebunk and Lyman 1843. Left the State '44.

Lefavor Amos, preached for the ch. 2d Sidney, 1 yr., 1835.

Lambert Robert, became pas. of the ch. Frankfort 1821. After aiding the progress of this ch. 5 or 6 yrs., he took the pastoral charge of the ch. in Monroe, and officiated from 1829, 2 yrs.

Lamson Wm., ord. pas. of the ch. 2d Thomaston, August 18, 1840, preached 1 year and resigned.

Leach E. G., received ord. at N. Portland Mar. 1839.

Leighton S. S., was settled by installation as pas. of the 1st ch. in Leeds in 1843.

Lennan Bryant, was ord. pas. of the ch. on Swan Island 1823, and served till 1827 ; he next aided the 2d Hampden, 1838, but has been since generally engaged as an itinerant preacher.

Leonard Martin was ord. as an evan. at Leeds Sept. '25 ; has never officiated as pas. of any ch., but has labored a part of the time in different places.

Lewis Jabez, was pas. of the 1st China, from 1801 to 1808.

Lewis Daniel D., was pas. of the ch. in N. Gloucester in '09.

Littlefield N. G., was ord. as an evan. at Lyman 1828, and preached a part of the time for that ch. several yrs., and has been its pas. since 1839. He was also pas. of the ch. S. Berwick, from 1833, about 2 yrs.

Lincoln Thos. O., was ord. Dec. 1834 ; soon became pas. of the ch. Kennebunk vil., but resigned his charge in '36, to take charge of the Free-st. ch. Portland, where he labored successfully till '41, when he removed to Philadelphia.

Livermore Jason, was pas. of Swanville ch fr. 1807 to '10.

Locke Simon, was. ord. pas.

of the ch. Lyman, Sept. 1783, and was the devoted and useful undershepherd of this ch. for a period of 49 yrs., where in 1831, he finished his course and the ministry he had rec'd.

Long C. C., was ordained an evan. in 3d Camden May '43.

Lord Nath'l, was born 1754, ord. pas. of the ch. in Wells, 1780, and was their successful guide 18 yrs. ; he then received the pastoral charge of the 2d ch. Berwick in 1804, and lead the ch. through all its trials till he was removed by death April 1832. He was a devoted and active servant of the Cross, and his extra parochial labors were eminently useful to the early Baptists in the State.

Lord Wentworth, was ord. an evan. at Parsonsfield, 1803, and became pas. of this original ch. in P. 1806. He was the acting pas. till 1830, and sen. pas. till '35,when he resigned.

Lord Benjamin, was one of the first Baptist ministers in the eastern part of the State. He was born 1778, became pious, united with the Methodists, and was appointed class leader in Surry 1800 ; he embraced the sentiments of the Baptists in 1802, was elected deacon of the ch. in Surry, and after preaching some years by license, he was ord. pas. of the church ' Surry and Ellsworth.' This relation continued till '14, when he rec'd the pas. charge of the ch. in Columbia. He returned to Surry in 1818, and resumed his pas. charge of the ch. he had left, and ministered to them until his death, Sept. 19, 1841.

Lord Tozier, supplied the ch. in Athens from 1825, 2 yrs.

Lothrop Alfred, ord. in '36; supplied the ch. ' Lisbon Cor.' 1837 ; was pas. of the ch. in Dexter from 1837 to '40, and is now pas. of 2d St. George.

Low Robert, was settled the pas. of the ch. in N. Gloucester 1800, and has officiated in this ch. as pas. from 1800 to '07, and from 1815 to '20. He has also discharged the duties of pas. in Readfield from 1807 to '15; and from 1832 to '34. After supplying the Wayne ch. and others destitute of a stated ministry from 1820, he became pas. of 3d Livermore in '24, and preached to that ch. till '32. Since 1834, he has labored but little, being much enfeebled by age.

Lawrence Manassah, was ord. at Sumner June 1833, and has officiated as pas. of that ch. since his ordination.

Leonard George, was born in Raynham, Mass., 1802, professed Christ 1820, graduated at B. U. 1824, was ord. pas. of the ch. in Portland 1839, was useful to them but a few mths., when he was removed by death Aug. 11, 1831.

Macomber Job,was ord. pas. of 1st Bowdoinham, in 1784, and was their spiritual guide till 1810.

Macomber Tho.,was settled pas. of the ch. in Sumner about 1804, and assisted that ch. till 1815. During his stay with this ch. however, he travelled much as a missionary to the destitute. In 1816, he removed to Guilford, where he now resides, and was the acting pas. of that ch. from 1816 to '35 ;

since then he has preached occasionally in different places.

Macomber Joseph, received a license by, and was ord. an evan. in the ch. in Jay 1814, and preached to the ch. and elsewhere for a period of about 14 years.

Macomber Samuel, was ord. an evan. on Vinalhaven 1820, and was engaged in supplying that ch. and others in the vicinity for two or three years.

Mace J. M., was ord. pas. of the ch. 1st Montville 1840, and after two years ministry with that ch. he engaged in a supply of the ch. in Dexter and others in its vicinity.

Magee Thomas, from the Province of N. B. was pas. of the ch. in Lubec 1835.

Mariner Samuel, received ord. at Harpswell 1802, and was pas. of that ch. for a period of about 30 years.

Martin Jesse, received ord. at Vassalboro' as pas. of the 1st ch. in that town, 1804, and officiated for that people from 1804 to '13, and from 1824 to '29; from 1817 to 1821, and from 1832 to 1836, he was the associate pas. of Rev. O. Billings in Fayette; and pas of 1st China from 1829 to '32. He is now aged and preaches but a little.

Maginnis John S., was ord. pastor of 1st ch. in Portland, Sept. 1832, but resigned his charge in 1837. He is now Prof. of the Theo. Institution at Hamilton, N. Y.

Marble Coker, was ord. an evan. at Vassalboro' June1805. In 1808, he became pas. of the 2d ch. in V. and labored with them till 1820.

McMaster Daniel, was placed in charge of the ch. in Sullivan by ord. in 1810, and sustain'd the office of pas. till '22. He has officiated as pas. in the ch. Etna and Carmel from '23 to '31, in the ch. in Belgrade from 1839 to '42.

McGregor Elias, was pas. of the church in Kennebunk, from 1839 and 1840. He has since been engaged as a missionary among the destitute.

Mayhew Nathan, was ord. pas. of the ch. East Dixfield, soon after its organization in 1817. He was pas. till 1825, and preached one half the time from 1837 to '43; preached for the ch. in Jay from 1831, 1 yr From 1825, to the present, he has afforded aid to several destitute churches.

Mason Daniel, received lic. by the ch. in Fayette 1811, and was ord. an evan. in the same ch. in 1812. He officiated as pas. in the ch. at Freeport fr. 1813 to '16; and in the ch. at Bethel from 1818 till his death in 1835.

Marshall Walter, was lic. by the ch. in Hartford, and preached for them some yrs., and has been for several yrs. employed in supplying destitute chs. in the eastern part of the State.

McGregor Daniel, was pas. of the ch. in Lubec in 1837.

Maxim SullivanM., was ord. an evan. at Palmyra 1839, but has since '40 been pas. of that ch. and preached 1-4 the time.

Merrill Daniel, was first a Cong. minister of Sedgwick; became pas. of the 1st Baptist ch. 1805, and officiated as pas. in that ch. from 1805 to '14,

and from '22 to 28. He died in 1833; he was an able defender of the Baptist cause.

Merrill Thomas, became pious and was ord. an evan. in the ch. Industry 1813. He officiated as pas. at Prospect, after supplying the ch. Swanville, from 1816, 1 year, from 1817 to '25.

Melvin Joseph H., was ord. an evan. at Knox, and bec. col. pas. with Rev. I. Hall in 1842, which relation was dissolved by the death of Mr. M.

Messer Alvan, after preach. by license a few years, was ord. in 1843 as an evan. at Enfield.

Messer Amos P., once a dea. in the ch. in Enfield, rec. lic. and ord. in that ch. in '35, bec. its pas. in '37, and preach. half the time till '42. At pres. he is pas. of the ch. in Springfield, and his labors are divided bet. this ch. and Enfield.

Merrill J., bec. pas. of the ch. in Waterboro' 1842; pas. at Cornville in '45.

Miller Charles, pas. of 1st Bloomfield, (1844) was pastor of S. Berwick vil. ch. fr. 1826 to '29; of the ch. in Turner fr. 1830 to '32; of 1st Livermore fr. 1839 to '43.

Millet Joshua, (the author of this history,) was lic. by the ch. in Leeds, ord. pas. of the ch. in Charleston Jan. 6, 1836, resign. his charge in '38, and rem. to Cherryfield, and was pas. of that ch. till 1843.

Milner Reuben, after itin. a short time as a lic., was ord. pas. of the ch. in Bluehill 1823, (supplied the ch. in Woolwich one year;) and preach. for that ch. about 3 yrs; preached for the 1st ch. Thomaston, '28; the most of the time for the 2d Bowdoinham fr. 1830 to '31; for Bridgton '32; Kennebunk port vil. ch. '35; pas. of the ch. Norway, fr. '38 to the present, (1845.)

Mirick Eben'r, bec. pas. of 1st ch. Sedgwick, 1829. He preach. for this ch. till he accepted the charge of the ch. in Brooksville, 1834, over which he now presides.

Merriam Franklin, the pres. pas. of the ch. in Winthrop, was ord. over that ch. Jan. '41.

Merriam Isaac, was pas. of the ch. in Eastport fr. 1825 to '28; and was the successful pas. of the ch. in Wells fr. '31 about 5 years.

Mitchell R. S., has done the work of an itin. preach. for several yrs.

Mitchell Robert, was ord. pas. at Freeport 1817, and preach. for that ch. ab. 2 yrs. The subseq. part of his ministry was devoted to the benefit of various churches.

Mowers Peter, was ord. in 1804, and was pas. of the ch. in Mt. Vernon fr. 1807 to '15. He afterwards denied the faith and was deposed from the office of the ministry.

Morrill J. C., as an evang. afforded a supply of the ch. in Augusta in 1836; for 2d Sidney from 1838, ab. 2 yrs.; and was pas. of the ch. in Wiscasset from '40 to '43.

Morton Z., bec. pas. of the ch. in Alfred 1843.

Morse Isaac, was ord. at Madison in 1836; and as an evan. has blessed that ch. and others in its vicinity, with occasional sup. He is now pas-

tor of the church in Moscow.

Morse Winthrop, offici. as pas. for the 1st ch. in Hallowell from 1818, ab. 2 yrs; for the ch. in Farmington fr. '21 to '24.

Morse W. E., was ord. an evan. at New Portland Sept. '41; was pas. of that ch. from '41 to '42. He is now an evan.

McMarden ——, is a mem. and an ev. in the ch. Belgrade.

Murry Ths., fr. Nova Scotia, came to Hodgdon, where he was ord. an evan. Feb. '39; but his ministry was of short continuance; he died June of the same yr. of his ordination.

Nelson Elias, was lic. by the ch. in Monmouth 1812; was ord. and offic. as its pas. from '14 to '17; in 3d Livermore fr. 1818 to '21; in Jay fr. '21 to '24, and fr. '33 to '39, of which ch. he remains a senior pastor.

Newton Calvin, bec. a Prof. of Rhetoric and Hebrew in Waterville College 1831, and resigned his office in the Col. in '37. He was elected Prof. of Theol. in Me. Theol. School in '37, and was the Principal in that Inst. till '42. During his connexion with these Institutions, he was useful to many churches and soc. as a min. of Christ.

Newton G. J., was ord. pas. of the ch. in Vinalhaven Sept. 1836, and preach. for that ch. about 2 yrs. Since '38 he has been the pas. of the small ch. in Argyle.

Norcross C. T., rec. lic. by the ch. in Charleston, and was ord. as an evan. in that ch. Oct 1832. He has officiated as pas. in the ch. Friendship fr. 1832 to '35; in Dexter '36. Since that time he has lab. occasionally with dif. churches.

Norton Ransom, was one of the early converts in the ch. in Livermore; rec. lic. by that ch., and ord. pas. of the 2nd ch. in L. 1811, and sustained the office till 1826. He died Nov. 1, 1834.

Norton Noah, was placed in charge of 2d Bowdoin, by ord. in 1822, which office he filled till he removed to Brunswick, 1836, and has since been the useful pastor of that church.

Norton Lemuel.

Nott Handel G., has officiated pas. of the church in Bath since 1840.

Nugent Edmund, the present pas. of Harrington, was ord. in that church in 1843.

Nutter David, was ord. an evan. at St. Johns, N. B., 1820. He came to the State and has officiated as pas. in 1st Livermore from 1822 to '34. After preaching in Brunswick a short period, he accepted the pastoral charge of the ch. in Sedgwick, and is still useful to that people.

Noyes R., was ord. an evan. by the Atkinson and Milton ch. by whose supply that church has received some aid.

Oaks William, was ord. an evan. at Canaan 1815, but for immorality, he was deposed from the ministry and excluded from the fellowship of the denomination. He has since been restored and has preached occasionally in different places.

Outhouse Daniel, the present pas. of 2d ch. in Lubec, was ord. pas. of ch. Hodgdon, '41.

Owen Shimuel, was lic. by

the 1st ch. in Brunswick 1820, received ord. as an evan. in 1824, and for many years performed the work of an itinerant. He was pas. of the ch. in Danville from 1840 to '42.

Packard Lucius, was ord. an evan. at Clinton, Feb. 1837, and supplied the ch. 2d Canaan, from 1837 to '42, with a part of his ministry. He now supplies Belgrade and Readfield.

Paine Henry, the Principal of China Academy. He has preached but occasionally since his ordination.

Palmer Joseph, came into the State 1801, and was pas. at Cornville from 1801 to 1808, and pastor of 2d Sidney 1809, and officiated to 1812. After laboring as an evangelist, he was pas. of the ch. in Sumner, from 1817 to '31 ; of 1st Montville from 1831 to '35. Since 1835, he has preached a part of the time in different chs.

Page Jona. F., was ord. an evan. at Atkinson 1830, and was useful in the ministry in that and some other chs. for several years. He has been pas. of the ch. Dover from '35.

Pattison R. E., President of Wat. Coll. from 1836 to 1837.

Pierson Daniel, ord. in 1810, was the pas. of the 1st Bowdoinham until 1821, when he received the charge of the 2d ch. in B. From 1822 to '37, he was a guide to this ch. He is still a member.

Pierce James, received lic. by the ch. in Litchfield 1810, was ord. pas. of the church in Wales 1811, and sustained the work of an under-shepherd till 1832.

Pierce Daniel, lic. by 1st Lisbon 1816, and ord. pas. of that ch. 1818. He was pas. till 1819, and again from 1821 to '24. In '25 he received the pastoral care of the church in Greene, and sustained the connexion till 1828. He was pas. of the ch. in Wales from 1835, about 2 yrs. He now preaches occasionally in various chs.

Pendleton Amos P., the present pas. of 3d Livermore, was ord. an evan. at Hope, Dec. '42.

Pilsbury Phinehas, previous to his becoming a Baptist, was a deacon in the Cong. ch. in Sedgwick, and performed some itinerant labors while a member of that ch. He was ord. by the Baptists at Fayette, Jan. 3, 1805. He was engaged as an evan. till he became pas. of the ch. in Nobleborough 1808, where he was successfully employed till 1835 ; he then had the charge of the ch. at Wiscasset about 1 yr., and in '37, became pastor of the ch. in Greene, where he now labors. Besides the work of a pas. he has been very eminently distinguished and honored of God as an evangelist.

Pilsbury T. L., was ord. at St. George 1839, and an asso. pas. in that ch. about 2 years ; since 1841, he has been engaged as an itin. among the chhs. in the Penobscot Association.

Pinkham Eben'r, rec. lic. by the ch. in Freeport, was ord. an evan. at Sedgwick 1816. He soon became pas. and officiated till 1820. He remained a member of this ch., preaching in various places, till 1828, from which time till '32, he was pas. of 2d Sedgwick, and again he

served this ch. from 1835 to '39. Since then he preaches but occasionally.

Piper A. M., was ord. an evan. at Harmony 1838. From 1839, nearly 2 years, he was past. of 1st ch. Gardiner.

Pool William, the present pas. of 2d Whitefield, was inducted into the office by ord. April 1830.

Porter C. G., the present pas. of 2d Frankfort, was ord. an evan. at Dixmont, after preaching by lic. from the ch. in Calais, July 1840. He was pas. of 2d Belfast '41, and of 1st Searsmont '42.

Porter Lemuel, while a student at Wat. Col. in 1831, was ord. an evan, and preached for that church a part of the time for 2 or 3 yrs. He also rendered much important assistance to the Baptists in Augusta dur. their first reg. movements.

Potter James, was among the first converts east of New Gloucester, and beg. to preach immediately. He first united with the Cong. at Harpswell, became a Bap. in 1782, was ord. an evan. in Oct. 1785, and officiated as pas. at Harpswell, from 1785 to '88, and in 1st ch. in Bowdoin from 1788 to 1811. Besides these stated labors, he travelled much in the new settlements, was a pioneer to the Baptists in all the interior parts of the State, and was instrumental in laying the foundation for many of the now flourishing chhs. He died Mar. 1815.

Powers Francis, was ord. at Anson 1823, and took the pastoral charge of the ch. till '37, preaching for them one quarter of the time.

Powell Evan, was pas. of the ch. in Cooper from 1836 to '42, preaching however but a part of the time only for that ch. He has been employed by the East. Quar. Conf. in Wash. Asso. as a missionary to the dest. He is now pastor of the church in Topsfield.

Proctor Hadly, com. preach. at 1st China 1823, was ordained pas. '24, preached till '26 ; and again he was pas. from 1837 to '42, when death closed his work on earth.

Purrington Elihu, bec. pas. of the ch. in Topsham 1815, and served 2 years ; and then served the ch. 1st Bowdoinham from 1821 to '40.

Remick Timothy, rec. ord. at Cornish, and was pastor of that ch. from 1805, a period of 27 or 28 years.

Reed Amaziah, one of the first dea. in the ch. in Weld, was ord. an evan. 1811, and for many yrs. rendered important aid to that ch. by his ministry.

Rice S. M., ord. an evan. in 1839 ; has preached since in various des. chhs. in Pis. Ass.

Richardson J., is the present pas. of the South Berwick vil. ch., and has officiated since '42.

Richardson Zebadiah, prea. at Fryeburg from 1787 to '05.

Richardson Abiathar, the present pas. of the ch. in Appleton, was ord. and rec'd the charge 1822 ; after preaching some years as a licentiate.

Ridley James, rec'd ord. '36, and has officiated in 2d Bowdoin 1836 ; sup. ch. in Monmouth '37, and pas. '38 to '41. He at present preaches at different places.

Rich Lemuel, officiated as

pas. of the ch. Islesboro', from 1809 to '15 ; Union, from '22 to '26. He has labored much as an evan.

Ricker Daniel, as an evan., he belong. to the ch. in Warren, from 1817 to '20, and was pas. of the ch. in Freedom from 1821 to 1834.

Ricker George, the present sen. pas. of the ch. in Auburn, was ord. pas. of 2d Buckfield 1805, and after officiating in that ch. about 5 yrs., he rem. to Minot (now Auburn) in 1810, and took the charge of the church in that town.

Ricker Joseph, rec. lic. by the 1st ch. in Portland, and was ord. an evan. at Portland 1842, and is the present pas. of the ch. in New Gloucester. For 2 or 3 years prev. to his entering the ministry, he was the editor of Zion's Advocate.

Rider Wilson C., ord. at Amherst 1830, and served that ch as pas. 2 yrs., and has officiated in Cherryfield from 1834 to '36 ; in Leeds '38 and '39 ; and preached for the church in Wayne in '40. He is the author of a series of Lectures against "Universalism."

Ripley H. J., officiated as pas. of the ch. in Eastport fm 1820 to '22.

Ripley Tho's B., was ord. pas. of 1st Portland July 24, 1816, and served in that office till 1828. He next officiated in the ch. in Bangor fm '28 to '34.

Ring John, was an itinerant preach. in the Lin. Asso. from 1807, many years, and connected with the 1st ch. in Jefferson.

Ring Benjamin, the present pas. of Patricktown Plantation, was asso. pas. in the ch. 3d Nobleboro', from 1840 to '42.

Robinson Nath'l, has officiated as pas. in the ch. 1st Palermo from 1805 to '10 ; in Cherryfield, from 1810 to '21 ; in Dover, from 1821 to '34. Since then he has preached occasionally in different chhs.

Robinson John, ord. at Cornville an evan. 1808, and supplied that ch. one quarter of the time for one yr. He has lab. but little in the vineyard.

Robinson Otis, was ord. pas. of 1st Sanford in 1798, and presided over that ch. till 1810.

Robinson T. B., the present pas. of the ch. in Levant, was ord. at 1st Montville 1826, and officiated in that ch. till he bec. pas. of 1st Thomaston in '29. Here he served till 1831 ; and next took the care of the ch. in Wayne 1831, and served till '35 ; he then removed to Levant, and has officiated in this ch. from 1835 to '39, and from '41 to '45. In '39 was pas. of 1st ch. in Hampden.

Robinson Timothy, was pas. of 2d ch. in Sidney for 1824.

Robbins Eleazar, was ord. pas. of the ch. in Waterboro', and served from 1839 to '42. He has preached some in Kennebunk and Lyman, and in Sanford, (Springvale.) In 1843 he was engaged as an agent for the Dom. Miss. Soc.

Robbins Samuel, preached for the ch. Kennebunk, in '33, and for North Buxton in '34.

Roberts Joseph, was ord. and served the ch. in Danville as pas. from 1808 to '27 ; and the ch. in St. Albans and Hartland from 1828 to '33 ; since then he has been engaged in supplying several chhs. occasionally.

Roberts Joseph P., ord. an

evan. in the 2d ch. Palmyra.

Roundy John, rec. lic. by the 1st ch. in Bluehill in 1807, and was ord. pas. '09, and ministered to that ch. till '20. He has since officiated as pas. in the Penobscot from 1820 to '23; in the Charleston from 1825 to to '35 ; in Franklin 1838. He has labored also much as an evangelist.

Ruggles Paul, was among the Baptist pioneers among the new settlements in Penobscot Co. After preaching some years by license, he was ord. pas. of the ch. in ——— in 1810, and preached to that ch. till '20, when the Lord called him to give up an account of his stewardship.

Roberts Joshua, was pas. of Kennebunk from 1803 to '31, and at Limerick from '32 abt two years.

Sanders John, officiated as jun'r pas. in the ch. at Lyman for 1831.

Seaver Horace, was ord. an evan. at Freeport '31; offic'ted as pas. at Warren '33; in 1st Thomaston from '34, about 2 years.

Seavy John, preach. by lic. about 3 years for the ch. in Limington; was ord. pas. 1816; and continued the connexion to his death in 1844.

Sargent S. G., the present pas. of the ch. in Belfast, was ord. to the charge June 1838.

Sargent Walter T., was ord. at Damariscotta, and pas. of 2d ch. in Nobleboro', Sept. 1838, and served the ch. one year ; of the ch. Bowdoinham vill. '41 ; and of the ch. in Mt. Vernon, from '42 to '45, where he still continues.

Shaw B. F., the present pas. of 1st China, was ord. into the office 1843.

Sherburn Andrew, was pas. of the ch. Kennebunk Port (lost) from 1804 to '19.

St. Clair C. P., was ord. an evan. at Dixmont 1842.

Sibley Clarke, was pas. at Cape Neddock from 1834 to '35 ; at Saco, pas. '36 ; Kennebunk Port '37 to '40.

Slason Wm. N., has preached at Parsonsfield, and has been pas. in the ch. at East Machias, 1836 ; in Pembroke from '37 to '42 ; in Calais '43; at Parsonsfield again in '44 ; and at Effingham, N. H., '45.

Sheldon David N., Presid't of Waterville College, became pas. of the ch. in Waterville in 1842, and ent. upon the duties as Pres. of the College in '43.

Spearing Joseph, preached in Clinton and in its vicinity several years, by lic. ; and after his ord. he was jun. pas. in that ch. from '41, about 2 yrs.

Spaulding Royal C., was settled as the minister of the town of Levant by ord. in 1826 ; and was pas. of the ch. from '28 to '34, when he removed to Corinth, and was pas. of that ch. till '43 ; and at Houlton in '45.

Small Daniel, the present pas. of 1st ch. in West Thomaston, was placed in charge by ord. Nov. 1839.

Small B. D., was ord. an evan. at Etna 1838, and supplied that ch. 3-4 of the time from '39 to '42 ; he is the present pas. of the ch. N. Bangor.

Smith Eliphalet, labored as an evan. in Fayette and its vicinity as early as 1790 ; and was pas. of that ch. from 1792

to 1798 ; and united with Rev. Mr. Billings in supplying the ch. some years afterwards. He was beneficial to the Baptist cause in other places.

Smith William, officiated as pas. in the ch. Readfield, from 1837 to '41. He is the present pas. of the ch. in Wales.

Smith Henry, was among the early Baptists in York Co. He was ord. pas. of the ch. in Waterboro' 1785, and was the faithful teacher and guide to that ch. for a period of more than 40 years. He died at the age of 84 years, Feb. 11, 1836.

Smith Isaac S., after preaching 2 or 3 years as an evan., bec. pas. of the ch. in Friendship, from 1822 to '31 ; of the ch. in Freeport from '32 to '36; of 1st Palermo from '37 to '40.

Smith Samuel F., was ord. pas. of the ch. in Waterville Feb. 1834, and was their successful teacher till 1842.

Snow Elisha, commenced preaching at Thomaston in 1784, and was ord. an evan. at Harpswell 1790 ; was pas. of the ch. 1st Thomaston from 1794 to 1821. He was much devoted to the cause of God ; travelled much, and aided many destitute churches. He died Jan. 30, 1832.

Stinson William, was ord. at Bowdoin, and pas. of the 2d ch. Litchfield 1792, and served that ch. till 1822.

Stanley Seneca, was lic. by the 1st ch. Sidney ; ord. an evan. at Cornville 1828 ; with this ch. he labored successfully till about a year previous to his death, Oct. 1838.

Starr Robert C., was lic. by the ch. in Warren, 1811, and ord. an evan. in 1816. The same year he became pas. of the ch. in Friendship, and labored till 1821. He aided a supply of the ch. in Woolwich from 1818 to '21, and was pas. of that ch. from 1821 to 1828. He then removed to N. Gloucester and was pas. of that ch. from 1828 to '35 ; from 1837 to '38, supplied the ch. in Harrison half the time, and was pas. of the ch. Oxford, from 1838, 1 yr. For 1840, he was pas. of the ch. in Leeds, and from 1841 to '45, pas. of the ch. in Wayne.

Stinson Sam'l, was ord. the pas. of the ch. in Woolwich, and served them from 1806 to '21. He died Nov. 1823.

Steward Jonathan, was an evan. 1813, and has been useful in the denomination, and especially to the church 1st Bloomfield, for which he prea. much from 1814 to '25.

Steward James, preached in Stetson and vicinity from 1808 about 2 yrs., and served the ch. in Hope, as pas. till 1812, and then in Prospect, 2 or 3 yrs. The remaining part of his time was devoted to occasional and sometimes stated supplies of different chs.

Steward David, is a member of the ch. Newport and Stetson, and is engaged as an evan. supplying that and other chs. since 1835 to the present.

Stevens L. C., entered the ministry and became the pas. of the ch. in Richmond, at its organization in 1834. After serving this ch. about 3 yrs., he removed to Fayette, and was jun. pas. from 1837 to '41.

Again he served the church in Richmond one year, and is the present pas. at N. Sharon.

Stevens Daniel, was ord. and became pas. of 2d China, from 1823 to 1826, and supplied 1st China '27; and again he was pas. of 2nd ch. in C. from 1829 to '32; he then afforded some supply to the ch. in Albion from '33 to '37. He died at the age of 59 yrs.

Stearns Silas, born in Waltham, Mass., July 26, 1784; became pious at the age of 18; was ord. an evan. at N. Yarmouth Oct. 1807. He, after preaching about 2 yrs. at Freeport, became pas. of the ch. in Bath Dec. 1810. Here he labored till called away by death Aug. 1, 1840.

Strong H. W., supplied the ch. in Sanford '40.

Strong J. E., has officiated as pas. of the ch. Lebanon and North Berwick since 1840.

Swett Samuel, operated as an evan. in New Sharon and vicinity from 1811, 2 or 3 yrs.

Swett Thomas J., was ord. an evan. 1840, and has preached for the chhs. Branch Pond and Penobscot, Han. Asso.

Still John, operated as an evan. within the limits of the Lincoln Asso. from 1807, ab't 12 years.

Taylor Elias, received a lic. to preach by the ch. in Belgrade in 1808, and was ord. pas. 1810, from which time till '38, he officiated to the satisfaction of the ch. and pleasure to himself. He has afforded them much profitable aid since that time. He died Jan. 19, 1845.

Taylor Comfort, was ord. an evan. at Athens village 1838, and for '40 he was pas. of that ch., and was the pastor of the ch. "St. Albans and Hartland Village" in 1843.

Temple Ichabod, was pastor of the ch. 2d Webster from 1802 to '06; and of 2d Bowdoin from '07 to '20.

Tebbets A. G., was ord. an evan. at Exeter in 1842.

Thomas Nathan, originated in the ch. in Wayne, and after preaching by license received from that ch., he was ord. at Albion '26, and was pas. of that ch. till '31; since then he has operated as an evan. in No. 8 and vicinity.

Thresher Eben'r, rec'd ord. and was pas. of 1st Portland from 1828 to '30.

Tilton J. H., was pas. of the ch. in Limerick from '40 to '44.

Tilley William, has been the pas. of 2d Sidney since 1842.

Titcomb Benjamin, was one of the first Baptists in Portland; was ord. at North Yarmouth 1799, and served the 1st ch. in Portland as pas. from 1801 to '04; he then removed to Brunswick, and was pas. of the 1st ch. in B. from 1804 to '27; and of the ch. called the "Village Church, Brunswick," from '29 to '36. He yet lives to see the Baptists multiply.

Titcomb Benjamin jr., son of B. T., was born in Standish, Me., Dec. 4, 1787. He professed Christ in Brunswick, in 1816; in '22 he was ord. an evan.; after preaching in Freeport, and Charlestown, Mass., by lic. for 2 or 3 years. He was a useful minister of Christ till his death, March 1829.

Torrey Joseph, was pas. of the ch. in Readfield from 1826 to '30.

Tolman Reuben, preached

in Greenfield and No. 1, from 1828, 2 or 3 years.

Tripp John, the present senior pastor of the ch. in Hebron, was born at Fairhaven, Mass., March 25, 1761, became pious at the age of 11 years; at the age of 26 he began to preach by lic.; was ord. at Carver, Mass., an evan. 1791; in '98 he came to Hebron, and entered upon the duties of pastor in that ch.

Tripp L. H., son of J. T., present pas. of ch. in Cape Neddock.

Tripp Shubael, another son of J. T., was ord. at Newfield 1824, was pas. 1 year; and was the useful pas. of the Kennebunk Port and Kennebunk from 1833 till his death, '37.

Trask Enos, appeared as an evan. in 1st Whitefield in '27; from '30 to '32 he was pas. of the ch. in Windsor; from '33 to '35, of 1st Jefferson; and from '36 to '45, of 1st Nobleboro'.

Tubbs S., an evan. in Abbot, 1842.

Tyler Samuel, assisted in affording the ch. 1st Parsonsfield a supply of the ministry from 1830, several yrs; from '35 to '38, he was pas. of the ch. in Woolwich.

Very Edward D., was ord. an evan. at East Machias Oct. 1838. He was pastor of the ch. (Milltown) Calais, from 1839 to '41; and the Calais Village ch. from '41 to '43, when he resigned.

Walker O. B., after preaching by lic. some years, was ord. pas. of the ch. in Baring, 1838; from the years '40 to '42, he was pastor of the ch. 3d Livermore; and is the present pastor of the ch. "Foxcroft and Dover."

Warren E. R., officiated as pastor in the ch. Newcastle and Alna, from 1834 to '36; in Vassalboro', from '36, 1 year; in Topsham from '37 to '41; and in Augusta to close of '43.

Watson Richard Y., was ord. an evan. at Fayette May 1829, and '30 he received the pas. charge of the ch. Vinalhaven, and officiated 3 years; and since '33 he has sustained the pas. care of the ch. in Sullivan, & sup. ch. in Hancock.

Watson Edmund, was ord. an evan. at Houlton, Apr. '36.

Washburn Job, was first a deacon in the ch. 2d Thomaston, and an evan. 1822; and officiated pastor of that ch. fm 1824 to '41; he is the present chaplain for the States Prison.

Wakefield John, received ord. as an evan. in the 2d ch. Thomaston, and was useful to that ch. till he became pastor of the church in Warren in 1821. On account of feeble health his ministry closed in 1827.

Wagg John, entered the ministry about the year 1806; but was never very successful in the work of an evan. or pas.

Webber Stephen, was ord. pas. of the ch. in Limington 1803, and sustained the charge till '09; since labored in N.H.

Winchester Benjamin P., was ord. pastor of the ch. in Corinna Dec. 1829, and is their present minister.

Wedgwood J. M., is the present pastor of the 2d ch. in Shapleigh.

Wheeler Hosea, was pastor of the ch. in Eastport for '22.

Wheeler Samuel, operated

as an evan. in Philips and vicinity in '16.

Whitehouse George, by ord. became pas. 2d Jefferson '36, and prea. to that ch. till '42.

Whitehouse D., preac. for the 2d ch. Nobleboro', in '37.

White Edward J., belonging to the 2d ch. in Palermo, was ord. an evan. at Knox Aug '35 ; he was pastor of 2d Palermo from '40 to '42.

Williams Elisha, one of the early Baptists in Livermore, ord. an evan. at the meeting of the Bowdoinham Assoc. Aug. 1799, and was pastor of the ch. in Brunswick from 1800 to '03, when he removed from the State. [He died at Beverly, Mass., Feb. 3, 1845.]

Williams N. M., ord. as associate pastor at New Sharon, Jan. 1840 ; and after laboring with this people 2 years, he removed to Farmington, and has charge of that ch.

Williams N. W., pastor of the church in Augusta.

Wilson Adam, Editor of Zion's Advocate ; born in Topsham, Feb. 10, 1794 ; baptized at Topsham July 1816 ; graduated at Bowdoin College 1819 ; ordained at Topsham as an evan. Dec. 13, 1820 ; spent 3 months in travelling among the destitute ; labored at Wiscasset 3 years, '21 to '23, during which time the Baptist ch. there was organ. In '24 spent 3 months as a missionary in Washington co., in the employ of the Maine Baptist Convention, immediately after its organization ; was pastor of the churches in Turner and New Gloucester 4 years, '24 to '28 ; was Editor of the Advocate from its origin, Nov. 11, '28 to '38 ; then pastor three and half yrs. at Bangor ; then two years at Turner ; then returned to Portland and resumed the charge of the paper.

Wilson Joseph, the present pastor of the ch. in Waldoboro', after laboring successfully as a lic., was ord pastor of that church in '37.

Wilbur Asa, ord. an evan. in Sidney 1793, and was pastor of that ch. from 1796 to 1829.

Wing Asa, an evan. in 2d Whitefield 1810 and '11.

Wood Abial, jr., ord. pastor of the ch. in Wiscasset 1834, and preached one year.

Woodard Samuel, was among the first in Brunswick ; he officiated as pastor of the East Brunswick from 1792 to 1801 ; he was a member of this ch. till his death, Oct. '31.

Wyman Thomas, was ord. an evan. in Livermore about 1806 ; he was useful to this ch. for several years. The church in Greene was favored with his ministry the year 1808 ; and he was pastor of 3d Livermore from '12 to '17.

Wyman William, son of Rev. T. W., was ord. and officiated as pastor of the church in Bridgton from '28 to '31 ; since then he has been employed in supplying various destitute churches.

Young Levi, operated as an evan. among the destitute in Industry and vicinity in 1814.

Young Joshua, was pastor of the ch. in Columbia and Addison from 1794 to 1797. He was successful as an evan. in the eastern part of the State during the early movements of the first Bap. in those places.

Time.	*Place.*	*Moderator.*	*Clerk.*	*Preacher.*	*Author Cir. Let.*	*Subject of Circular Letter.*	*No. Chs.*	*Ord. Min.*	*Pastors.*	*No. Members.*
1800	Brentwood, N.H.	H. Smith,	Wm. Hooper,	H. Smith,	W. Batchelder, S. Shepherd,	Brotherly Love,	12	10	9	606
01	Parsonsfield,									
02	Berwick,	Simon Locke,	Wm. Hooper,	Wm. Hooper,	Joseph Smith,	Redeem the time,	14	11	10	1091
03	Sanford,	W. Batcheider,	"	H. Smith,	O. Robinson,	Pious zeal,	15	15	13	1224
04	Buxton,	"	"	W. Powers,	H. Smith,	Stand fast in the lib. of the gos.	16	14	13	1237
05	Effingham, N.H.	"	"	O. Robinson,	W. Hooper,	Faith in the Son of God.	16	16	15	1303
06	Lebanon,	O. Robinson,	"	S. Locke,	A. Flanders,	Address upon various duties,	17	11	13	1422
07	Cornish,	Wm. Godding,	A. Sherburne,	Joshua Chase,	A. Sherburne,	Practical Religion,	18	16	15	1400
08	Gilmanton, N.H.	O. Robinson,	"	Joshua Roberts,	T. Hodsdon,	Holding fast our prof. of faith.	19	16	15	1447
09	Shapleigh,	Wm. Hooper,	"	A. Flanders,	O. Robinson,	Seek Wisdom,	19	16	15	1470
10	Waterborough,	A. Sherburne,	Wm. Hooper,	Tim. Hodsdon,	O. Robinson,	Faithfulness,	20	15	14	1455
11	Wells 2d,	O. Robinson,	"	Caleb Blood,	W. Godding,	Contend for the Faith,	20	14	13	1493
12	Salisbury, N. H.	"	A. Sherburne,	Wm. Hooper,	J. Roberts,	Pious address,	21	15	13	1463
13	Parsonsfield,	"	"	O. Robinson,	A. Flanders,	Our hope is in God,	21	16	14	1462
14	2d Berwick,	"	"	W. Batchelder,	H. Smith,	Brotherly Love,	21	15	13	1468
15	Lebanon,	Wm. Hooper,	"	E. Williams,	Committee,	Self-examination,	21	15	15	1512
16	Effingham, N.H.	O. Robinson,	"	W. Godding,	H Smith,	Beware of covetousness,	21	16	15	1590
17	Sanford,	"	T. Hodsdon,	Tim. Hodsdon,	O. Robinson,	Benevolence,	21	17	15	1639
18	Wells, 1st ch.	"	"	Simon Locke,	S. Locke,	Ordinances of the gospel,	21	15	15	1522
19	Cornish,	Wm. Godding,	"	Gideon Cook,	Unknown,	Practical religion,	21	15	13	1422
20	Limington,	A. Flanders,	"	Joshua Roberts,	T. Hodsdon,	Brotherly love,	22	16	13	1491
21	Lyman,	"	Gideon Cook,	Henry Smith,	O. Barron,	Various Duties,	23	18	15	1598
22	Buxton,	"	C. Blanchard,	Wm. Godding,	A. Flanders,	Watchfulness and prayer,	23	17	15	1344
23	Effingham, N.H.	"	Gideon Cook,	A. Flanders,	C. Blanchard,	Forgiving spirit,	23	16	15	1371
24	Kennebunk,	"	"	Samuel Cook,	S. Cook,	Christian forgiveness,	23	17	16	1282
25	Shapleigh,	"	"	C. S. Hale,	Committee,	Pious reproof,	24	15	14	1148

YORK ASSOCIATION.....Continued.

Time.	Place.	Moderator.	Clerk.	Preacher.	Author Cir. Let.	Subject of Circular Letter.	No. Chs.	Ord. Min.	Pastors.	No. Members.
1826	Waterborough,	A. Flanders,	"	C. Blanchard,	C. Miller,	Watch and pray,	24	19	17	1286
27	Cornish,	"	"	A. Clarke,	C. Blanchard,	Caution against unitarianism,	24	19	18	1173
28	Berwick,	C. Miller,	F. Clarke,	C. Miller,	F. Clarke,	Pious efforts enjoined,	26	19	17	1239
29	West Shapleigh,									
30	Lyman,	J. W. Seaver,	Adam Wilson.	J. Seavey,	Unknown,	Attending public worship.	26	24	18	1257
31	So. Berwick,	C. Emerson,	"	F. Clarke,	A. Wilson,	Union of ministers and chhs.	25	26	21	1535
32	Sanford,	"	"	A. Wilson,	J. Ballard,	Various duties,	26	21	17	1360
33	Wells,	Joshua Roberts,	A. Wilson,	J Ballard,	C. Emerson,	On missions,	26	23	16	1935
34	Buxton,	Shubael Tripp,	"	J. Merriam,	S. Tripp,	Things to be set in order,	25	23	18	1982
35	Parsonsfield,	G. Cook,	"	Abner Goodell,	G. Cook,	On growing in grace,	27	23	20	1936
36	Shapleigh,	J. Ballard,	S. Tripp,	G. Cook,	C. Sibley,	The proper means of grace,	27	18	15	1901
37	Lebanon,	G. Cook,	C. Emerson,	J. Gilpatrick,	Committee,	Private devotion,	24	17	11	1906
38	South Berwick,	C. Emerson,	C. Sibley,	O. Barron,	C. Emerson,	Nature of christian hope,	24	18	15	1974
39	Kennebunk,	Lewis Colby,	Ahira Jones,	C. Sibley,	A. Jones,	Pleasures of chris. fellowship,	24	16	14	1953
40	Waterborough,	"	"	A. Jones,	"	On eminent piety,	25	20	15	2003
41	Lyman,	G. Cook,	"	T. Jameson,	L. Colby,	System in raising funds, &c.	28	19	16	2153
42	Wells,	"	O. Barron,	J. E. Strong,	E. Cox,	Dependence on the H. Spirit,	14	10	6	1051
43	Milton, N. H.	J. Richardson,	"	J. Richardson,	J. E. Strong,	Sins of the church, &c.	14	16	9	1071

*This table commences with 1800, for want of Minutes of an earlier date.

BOWDOINHAM ASSOCIATION.

1787	Bowdoinham,	Isaac Case,	E. Kingman,	James Potter,	E. Kinsman,	Unknown,	3	3	3	183
88	Harpswell,									
89	Whitefield,	Simon Locke,	E. Spaulding,	Isaac Case,	Unknown,	Faithfulness and honesty,	6	4	3	288
90	Harpswell,	J. Potter,	Sam. Flagg,	James Potter,	"	Unknown,	8	4	5	317
91	Whitefield,	"	"	Samuel Flagg,	S. Flagg,	Doc. perseverance,	10	4	3	397

1792	Bowdoin,	Isaac Case,	Joshua Young,	Isaac Case,	S. Flagg,	Right reading of the bible,	15	6	6	566
93	Readfield,	Wm. Hooper,	"	Wm. Hooper,	Isaac Case,	Covenant obligations,	19	6	6	695
94	Whitefield,	Wm. Stinson,	E. Williams,	E. Smith,	J. Young,	Christian Fellowship,	21	11	10	887
95	Readfield,	S. Shepherd,	"	S. Shepherd,	E. Williams,	Pious zeal,	25	13	12	965
96	Greene,	Isaac Case,	"	Shubael Lovell.	Wm. Hooper,	Encouragement under trials,	24	15	11	1009
97	Thomaston,	E. Williams,	S. Flagg,	E. Williams,	Wm. Stinson,	Law of God,	26	17	17	1088
98	Brunswick,	Thomas Green,	E. Williams,	E. Snow,	Unknown,	Unknown,	29	18	18	1233
99	Livermore,	E. Williams,	John Tripp,	John Tripp,	J. Tripp,	A missionary spirit,	32	21	20	1568
1800	Greene,	T. Green,	E. Williams,	T. Green,	J. Macomber,	Practical religion,	37	21	21	1633
01	North Yarmouth,	Thomas Green,	E. Williams,	Thos. Baldwin.	Robt. Low,	Love to God,	33	24	24	1648
02	Bowdoin,	"	"	E. Williams,	T. Francis,	Grace of God in conversion,	41	25	25	1754
03	Vassalborough,	S. Boardman,	Benj. Titcomb,	B. Titcomb,	J. Chadwick,	On missions,	42	27	27	1873
04	Readfield,	"	"	Jos. Bailey,	B. Titcomb,	Religion Social,	48	32	30	2121
05	Mt. Vernon,	"	John Tripp,	S. Boardman,	Wm. Godding,	On good works,	32	23	23	1710
06	Buckfield,	"	"	Isaac Case,	J. Tripp,	Duty to educate children,	36	25	20	1912
07	Brunswick,	"	B. Titcomb,	T. Francis,	S. Boardman,	Pious liberality,	38	25	19	1939
08	Fayette,	"	Thos. Francis,	Thos. Green,	T. Green,	The atonement,	41	30	25	2277
09	Leeds,	"	"	J. Converse,	J. Tripp,	Union, faith and zeal,	47	36	32	2542
10	Livermore,	"	"	Jas. Hooper,	J. Converse,	Pious love,	51	37	32	2843
11	Readfield,	Robert Low,	"	T. Francis,	C. Blood,	Watching and praying,	28	20	16	1556
12	Canaan,	"	"	R. Low,	R. Low,	Watchfulness,	30	24	19	1717
13	Mt. Vernon,	"	"	H. Kendall,	J. Robinson,	Bible a sufficient guide,	34	25	24	1769
14	Litchfield,	"	"	Jno. Robinson,	Asa Wilbur,	Improvement of trials,	35	27	21	1756
15	Bowdoin,	"	"	Dan. Merrill,	R. Low,	Watch against error,	36	21	18	1867
16	Readfield,	S. Boardman,	"	T. Francis,	A. Briggs,	On missions,	38	29	25	1867
17	Fayette,	"	"	J. Houghton,	S. Boardman,	Qualifications for ch. member-	38	28	23	2090
18	Bowdoin,	Jesse Martin,	"	J. Garcelon,	T. Francis,	Cultivate a pious zeal, [ship,	41	31	26	2317
19	Bloomfield,	S. Boardman,	J. Martin,	J. Chaplin,	J. Chaplin,	Christian Perfection,	44	33	26	2435
20	Lewiston,	J. Martin,	T. Francis,	J. Martin,	Dr. Fuller,	Church Discipline,	46	35	23	2503
21	Leeds,	S. Boardman,	"	A. Drinkwater,	J. Martin,	Christian faithfulness,	50	36	24	2495
22	New Sharon,	"	"	Mr. Elder, N. S.	D. Chessman,	On missions,	52	32	26	2484
23	Fayette,	Jno. Haines,	"	S. Boardman,	G. D. Boardman	On missions,	53	33	24	2519
24	Jay,	S. Chapin,	"	Dan. Chessman.	S. Chapin,	A gospel church and officers,	54	39	29	2894

BOWDOINHAM ASSOCIATION.....Continued.

Time.	Place.	Moderator.	Clerk.	Preacher.	Author Cir. Let.	Subject of Circular Letter.	No. Chs.	Ord. Min.	Pastors.	No. Members.
1825	Litchfield,	Jno. Haines,	T. Chessman,	J. Butler,	W. Morse,	Watchfulness,	55	41	31	3331
26	Wayne,	S. Chapin,	T. Francis,	Unknown,	W. O. Grant,	Total depravity,	43	35	24	3061
27	Winthrop,	S. Boardman,	D. Chessman,	J. Chaplin,	Jos. Torrey,	Private and social duties,	44	33	23	2990
28	Bloomfield,	"	W. O. Grant,	H. Kendall,	E. Going,	Biblical instruction,	45	31	23	3005
29	Greene,	"	T. Francis,	Joseph Torrey,	A. Drinkwater,	Ardent piety,	45	36	22	2975
30	Lisbon,	J. Butler,	J. Houghton,	W. O. Grant,	J. Butler,	Social Duties,	23	23	15	1824
31	Leeds,	T. Francis,	"	D. Pierce,	N. Norton,	Religious duties,	25	23	13	1958
32	Litchfield,	W. O. Grant,	"	J. Denslow,	D. Pierce,	Christian obligation,	25	21	9	1820
33	Jay,	"	"	H. Kendall.	W. O. Grant,	Active piety,	25	22	9	1753
34	Fayette,	S. Fogg,	"	T. B. Robinson,	S. Fogg,	Prepare the way of the Lord,	26	25	11	1745
35	Wayne,	A. Drinkwater,	"	E. Manning,	A. Barrows,	Receive divine truth,	25	26	11	1707
36	Winthrop,	C. Clarke,	D P. Bailey,	S. Adlam,	M. Leonard,	Brotherly love,	27	23	8	1768
37	Greene,	J. Ingraham,	"	J. Ingraham,	D. P. Bailey,	Devotional Spirit,	28	27	13	1833
38	Topsham,	H. Kendall,	W. O. Grant,	L. C. Stevens,	W. O. Grant,	Live near to God,	28	30	14	2074
39	Leeds,	"	"	Wm. Day,	S. Adlam,	Factious members,	28	28	13	2013
40	Litchfield,	S. Adlam,	"	E. R. Warren,	A. M. Piper,	Church Fellowship,	27	28	16	2103
41	Bowdoin,	"	"	Wm. Smith,	O. B. Walker,	Eccl. Councils,	27	27	14	2317
42	Richmond,	"	"	O. B Walker,	F. Merriam,	Elevated Piety,	29	28	9	2327
43	Wales,	"	"	S. Adlam,	P. Bond,	Analysis of Christian Union,	31	33	15	2331

LINCOLN ASSOCIATION.

1805	St. George,						15	9		877
06	Warren,	J. Macomber,	J. Haines,	D. Merrill,	S. A. Flagg,	Practical Godliness	21	13	11	1151
07	Islesboro',	D. Merrill,	"	J. Macomber,	D. Merrill	The gospel church	25	22	15	1135
08	Whitefield,	"	"	D. Merrill,	P. Pilsbury	Religion of Christ	35	25	18	1767
09	Thomaston,	"	J. Burnham,	S. Boardman,	J. Martin	Support under trials	41	29	23	1964

1810	Vassalboro'	D. Merrill	J. Haines	S. Baker	S. Baker	Life of christianity,	47	33	25	2394
11	Woolwich	"	S. Baker	T. Green	A. Ames	Family duties	48	29	23	2522
12	Sedgwick	"	"	P. Pilsbury	S. Stinson	Law of God	51	31	21	2678
13	Jefferson	"	P. Pilsbury,	D. Merrill	S. Dexter	Practical Godliness	49	26	22	2563
14	China	S. Fuller	"	P. Pilsbury	S. A. Flagg	Christian reformation	50	27	24	2629
15	St. George	"	"	J. Martin	J. C. Washburn	On Foreign Missions	52	28	19	2707
16	Warren	"	"	G. Cook	R. C. Starr	Divine religion	55	31	18	3433
17	Bluehill,	P. Pillsbury	R. C. Starr	S. Baker	R. Lowell	Practical religion	59	34	27	3781
18	Nobleboro'	"	"	R. C. Starr	H. Prince	On Missions	59	26	19	3499
19	Thomaston,	"	"	D. Ricker	R. C. Starr	Covenant duties	46	19	18	2479
20	Vassalboro'	"	"	A. Judson	— Perry	Adherance to the means of	50	23	20	2512
21	Jefferson	"	"	A. Wilson	J. Wakefield,	Brotherly love [grace	48	23	20	2422
22	China	"	"	O. Briggs	I. S. Smith	Watchfulness	51	26	25	2456
23	Hope	"	"	P. Pilsbury	O. Briggs	Brotherly love	51	28	26	2114
24	Woolwich	"	"	B. Ames	H. Proctor	To maintain good works	53	30	20	2921
25	Nobleboro'	"	"	D. Ricker	A. Wilson	Practical duties	55	30	28	3128
26	St. George	"	"	I. Case	R. C. Starr	Familiarity in religion	41	25	23	2659
27	Warren	"	"	D. James, *N. B.*	W. Morse	Practical holiness	44	24	21	2654
28	China	"	Job Washburn	R. Milner	D Stevens	Relig's education of children	44	24	22	2930
29	2d Nobleboro'	"	"	L. Bolles	Meridith Asso.	Vital Piety	25	14	11	2150
30	Thomaston	"	"	D. Bartlett	P. Pilsbury	Christian edification	25	19	12	2233
31	Jefferson,	"	"	C. Blanchard	D. Bartlett,	Religious Ed. of the young	25	17	15	2130
32	3d Whitefield	"	"	J. Washburn,	C. Blanchard	Church Discipline	26	18	16	2252
33	Warren	"	"	B. Ames	W. Glover	Practical religion	27	17	17	2266
34	1st Thomaston	"	"	J. Houghton	J. Wakefield	Removal of ministers	28	20	19	2452
35	1st Nobleboro'	"	"	Jos. Warne	J. Houghton	Ministerial support, &c.	29	18	17	2449
36	3d Thomaston	"	"	P. Bond	P. Bond,	High standard of piety, &c.	31	18	18	2642
37	2d Nobleboro'	A. Kalloch	"	A Kalloch	L. C. Stevens	Consistency of relig. practice	31	19	18	2707
38	2d Thomaston	"	"	E. Trask	Sam'l Chisam	Brotherly love	31	24	22	3139
39	1st Jefferson	"	"	C. Newton	J. Wakefield	Dedication of the ch. to God	31	23	18	3162
40	2d Camden	"	"	P. Bond	A. Kalloch	Close communion	31	27	19	3243
41	Waldoboro'	"	"	E. Freeman	L. B. Allen,	Family religion	32	27	22	3371
42	1 W. Thomaston	"	"	H. Hawes		No letter	35	27	23	4090
43	2d St. George	"	"	A. Kalloch		No letter	19	19	16	2527

CUMBERLAND ASSOCIATION.

Time.	*Place.*	*Moderator.*	*Clerk.*	*Preacher.*	*Author ir.Let.*	*Subject of ircular Letter.*	*No. Chs.*	*Ord.Min.*	*Pastors.*	*No.Members.*
1811	N. Yarmouth	S. Boardman	J. Haines	C. Blood	C. Blood	Union of churches	24	21	18	1165
12	Paris	do.	do.	S. Boardman		No Letter	24	20	16	1229
13	Jay	C. Blood	do.	J. Tripp	R. Norton	Dismission of members	23	18	16	1192
14	Brunswick	S. Boardman	do.	S. Stearns	B. Titcomb	Be not conformed to the world	24	11	17	1265
15	Minot	do.	do.	Benj. Titcomb	S. Stearns	Love of the brotherhood	24	20	18	1242
16	Livermore	John Tripp	do.	R. Low	John Tripp	Real character of Christ	24	20	19	1513
17	Bath	B. Titcomb	do.	Jno. Haines	J. Haines	Union of faith in the Bible	26	21	19	1902
18	Portland,	J. Tripp,	J. Haines,	Jas. Hooper,	S. Stearns,	Christian diligence,	28	22	20	2020
19	Paris,	"	T. B. Ripley,	T. B. Ripley,	T. B. Ripley,	Self-examination,	27	23	19	2048
20	1st Livermore,	"	J. Haines,	N Chase,	Jos Palmer,	Obedience to elders,	27	20	19	1966
21	N. Yarmouth,	"	"	J. Tripp,	S. Chapin,	Proper use of means of grace,	27	19	16	1896
22	Bridgton,	"	T. B. Ripley,	S. Chapin,	Jno. Tripp,	On missions,	28	21	11	1875
23	Brunswick,	"	"	J. Hooper,	J. Hooper,	On prayer,	28	15	13	1851
24	Hebron,	"	"	T. B. Ripley,	B. Titcomb,	Sanctification,	30	20	15	1967
25	Bath,	S. Stearns,	"	D. Nutter,	B. Titcomb,	Perseverance,	30	19	16	2171
26	1st Livermore,	John Tripp,	"	Jas. Hooper,	S. Stearns,	Attending meeting,	30	15	15	2177
27	Portland,	Jno. Haines,	"	B. Titcomb,	T. B. Ripley,	Duties of church members,	32	19	15	2132
28	Paris,	"	A. Wilson,	A. Wilson,	A. King,	Pr. for increase of ministers,	33	21	18	2214
29	Freeport,	R. C. Starr,	A. King,	A. King,	D. Nutter,	Things to be set in order,	12	10	7	1122
30	N.Gloucester,	"	"	Geo. Leonard,	E. Thresher,	Bible knowledge,	14	7	7	1128
31	N. Yarmouth,	"	S. Stearns,	B. Titcomb,	A. King,	Uses of Baptism,	15	7	6	1238
32	Brunswick,	"	"	Jno. Butler,	Jno. Butler,	Christians belong to Christ,	15	9	8	1261
33										
34	Bath,	Jno. Butler,	R. C. Starr,	J. S. Maginnis,	B. Titcomb,	Religious declension,	15	10	9	1302
35	Freeport,	"	J. S. Maginnis,	S. Stearns,	J. S Maginnis,	Lord's supper considered,	14	9	8	1271
36	3d Brunswick,	J. S. Maginnis,	R. C. Starr,	A. Felch,	P. Ilsley,	Individual responsibility,	16	10	7	1208
37	N. Gloucester,	A. Felch,	T. O. Lincoln,	T. O. Lincoln,	Unknown,	Sanctification,	15	12	8	1227

1838	N. Yarmouth,	R. C. Starr.	T. O. Lincoln,	J. W. Sargent,	Z. Bradford,	Doctrinal knowledge.	16	10	9	1334
39	Free St. Portl'd,	Z. Bradford,	"	Z. Bradford,	S. Stearns,	Humility,	15	8	7	1328
40	Freeport,	T. O. Lincoln,	J. Ricker,	J. T. Champlin,		Several duties,	15	10	10	1757
41	Danville,	A. Felch,	"	T O. Lincoln,	No Letter,		14	12	11	1872
42	Brunswick,	H. G. Nott,	"	E. H. Gray,			15	13	8	1947
43	1st Portland,	L. Colby,	"	P. S. Adams,			15	11	8	1901

EASTERN MAINE ASSOCIATION.

1819	Steuben,	Jno. Roundy,	E. Hunting,	Benj. Buck,	D. McMaster,	Religious hope,	15	10	10	1042
20	Sedgwick,	"	"	N. Robinson,	L. Norton,	Search the scriptures,	19	15	12	1148
21	Surry,	D. Merrill,	"	E. Hunting,	E. Hunting,	Religious education of child'n,	22	14	12	1330
22	Addison,	"	H Wheeler,	H. Wheeler,	D. Merrill,	Grow in grace,	23	15	12	1494
23	1st Brooksville,	"	E. Hunting,	D. Dunbar,	Committee,	The gospel minister,	23	15	11	1534
24	Bluehill,	B. Buck	J. Eveleth	J. Eveleth	E. Hunting	On hearing the gospel,	24	15	11	1517
25	Eastport,	D. Merrill	P. Bond	D. Merrill	R. Milner	Duty of prayer,	26	16	12	1597
26	Sullivan,	D. Merrill	E. Hunting	Jno. Roundy	E. Pinkham	Several duties,	28	13	10	1887
27	Cherryfield,	do.	P. Bond	Isaac Merriam	J. Billings	Religious knowledge,	31	14	13	2320
28										
29	Eden,	do.	do.	B. Buck	D. Merrill	Duties of christian church,	33	14	12	2231
30	Sedgwick,	do.	do.	P. Bond	J. Gilpatrick	Christian stability,	33	16	12	2240
31	Addison,	do.	do.	J. Gilpatrick	E. Mirick	Practical godliness,	34	14	11	2339
32	Franklin,	A. Allen	do.	W. C. Rider	W. C. Rider	Efforts to inc. relig. intellig'ce,	35	16	12	2578
33	Bluehill,	Jno. Billings	do.	E. Merrick	P. Bond	Ministerial support,	35	15	10	2861
34	Cherryfield,	J. Billings	J. Gilpatrick	J. Gilpatrick	J. Billings	Christian decision,	38	19	15	3209

PENOBSCOT ASSOCIATION.

1825	Charleston	N. Robinson	O. Briggs	O. Briggs	S. Dexter	Holiness of life,	22	16	15	770
27	Dexter	do.	do.	D. Bartlett	D. Bartlett	Christian benevolence,	24	16	14	1015
28	Sangerville	do.	J. Hatch	A. Wilson	O. Briggs	Mutual watching, &c.	25	18	16	1284
29	Bangor				R. C. Spaulding		30			
30	Dover	O. Briggs	T. B. Ripley	F. W. Miles	O. Briggs	Ministerial support,	32	22	20	1493
31	Charleston	N. Robinson,	do.	T. Macomber	T. Macomber	Vital piety,	31	26	14	1701

PENOBSCOT ASSOCIATION.....Continued.

Time.	Place.	Moderator.	Clerk.	Preacher.	Author Cir. Let.	Subject of Circular Letter.	No. Chs.	Ord. Min	Pastors.	No. Members.
1832	Parkman	N. Robinson	T. B. Ripley	T. B. Ripley	T. B. Ripley	Prayer for ministers,	32	25	14	1674
33	Corinth	do.	do.	N. Robinson	E. Hunting	Revivals of religion,	32	25	17	1719
34	Guilford	J. Roundy,	H. Hawes	J. Hatch	R. C. Spaulding	Pet. and Benj. on commun'n,	34	17	15	1908
35	Etna	Z. Hall.	E. Hunting	T Curtis	H. Hawes	Christian decision,	35	22	10	1896
36	Dexter	do.	T. B. Robinson	Jno. Butler	T. Curtis	Close brotherhood, &c.	36	24	13	1955
37	1st Hampden	N. Robinson,	do.	Jos. Millet	T. B. Robinson	Individual Responsibility,	38	28	23	2076
38	2d Hampden	A. Wilson,	do.	A. Wilson	A. Wilson	Love to God,	40	27	13	2196
39	Corinth	do.	do.	H. Hawes	R. C. Spaulding	Monthly concert.	26	15	6	1439
40	Charleston	H. Hawes,	do.	R. C. Spaulding	J. Johnson	Religious Meditation,	26	13	12	1554
41	Bangor	R. C. Spaulding	E. Trask	C. Blanchard	H. Hawes	Practical piety,	27	14	12	1523
42	St. Albans	J. Hatch	do.	J. Chaplin	C. Blanchard	Union of missionary effort,	28	18	10	1593
43	Corinth	T. B. Robinson	do.	O. B. Walker	J. Chaplin	Importance of mis'ry intelli.	27	21	19	1438

WALDO ASSOCIATION.

1829	Montville,	J. Martin	D. Stevens	J. Martin	Unknown	Search the scriptures	17	9	8	749
30	Palermo,	do.	do.	R. Lambert	W. Bowler	Union	13	10	9	791
31	Knox	do.	do.	H. Kendall	J. Martin	Faith and obedience	19	12	11	1119
32	Hope	H. Seaver	do.	Wm. Johnson	J. Palmer	Signs spiritual ruin	19	12	12	1101
33	Vassalboro'	J. Martin	D. Bartlett	D. Bartlett	Committee	Advancement of the Church	19	12	6	1139
34	China	do.	Wm. Bowler	J. Houghton	D. Bartlett	Unity of doc. and effort	20	11	8	1091
35	Knox	D. Bartlett	E. Coy	Wm. Day	W. Bowler	Brotherly love	19	12	5	1230
36	Montville,	do	do.	D. Bartlett	E.Coy	Pious efforts in W. Asso.	18	15	5	1319
37	Hope	Wm. Bowler	do.	Z. Hall	Unknown	Traits of christian character,	19	10	4	1276
38	China	do.	D. Stevens	H. Proctor	I. S. Smith	Christian examination	19	12	5	1455
39	Belfast	H. Procter	S. G. Sargent	I. S. Smith	H. Proctor	General christian benevolence	20	8	5	1336
40	Knox	do.	do.	S. G. Sargent	S. G. Sargent	Character and duty of chrs.	22	9	7	1329

1840	Knox	H. Proctor	S. G. Sargent	S. G. Sargent	S. G. Sargent	Character and duty of ch'rs.	22	9	7	1329
41	Vassalboro'	do.	do.	J. M. Mace,	C. G. Porter	Aiding the ministry	21	14	10	1493
42	Chma	S. G. Sargent	C. G. Porter	W. Bowler	H. Proctor,	No letter. Rev. H. P. dec'sd.	23	15	10	1454
43	Palermo,	"	do.	C. G. Porter	E. W. Cressy	Apostolic Piety	24	13	8	1714

OXFORD ASSOCIATION.

1829	Turner	J. Haines	A. Wilson	D. Nutter	D. Nutter	General duties of christians	22	12	10	1130
30	Bridgton	D. Nutter	J. Haines	D. Mason	J. Palmer	Ministerial support	23	14	13	1236
31	Hebron	"	do.	C. Miller	C. Miller	Be up and doing	23	14	10	1288
32	Livermore	J. Tripp	do.	J. Tripp	D. Nutter	Character and station of chrs.	24	15	11	1325
33	Bethel	"	do.	D. Nutter	J. Tripp	Signs of the times, &c.	25	13	10	1359
34	Norway	W. O. Grant	do.	W. O. Grant	R. Milner	Receiving the truth	27	13	11	1393
35	Sumner	D. Nutter	W. O. Grant	W. Wyman	D. Nutter	Grow in grace	27	13	11	1353
36	Harrison	J. Haines	"	N. Chapman	J. Tripp	Christian Sabbath	28	15	11	1281
37	Turner	"	J. Houghton	R. Milner	J. Houghton	Steadfast in the faith	26	15	10	1240
38	Hebron	"	C. B. Davis	C. B. Davis	W. Wyman	Brotherly love	25	16	11	1262
39	Paris	"	do.	M. Lawrence	B. Donham	Personal responsibility	25	19	13	1542
40	Livermore	E. Coy	do.	B. Donham	D. Hutchinson	Christian Obligation	25	18	13	1680
41	Bethel	"	do	C. Miller	C. B. Davis	Pride of christians	23	18	13	1703
42	Sumner	A. Wilson	do.	E. Coy	B. Donham	Spiritual mindedness	23	22	12	1735
43	Harrison	E. Coy	do.	A. Wilson	E. Coy	An address to the unconverted	24	22	17	1362

KENNEBEC ASSOCIATION.

1830	Industry	S. Boardman	A. Drinkwater	A. Drinkwater	S. Boardman	Chris. ch. union & fellowship	20	9	9	949
31	Cornville,	"	"	H. K. Green	N. Hooper	Exhortation to duties	21	13	11	938
32	Mt. Vernon	"	"	S. Knox	A. Drinkwater	Obligations to benev. efforts	21	14	10	1123
33	New Sharon	"	"	A. Drinkwater	H. K. Green	Mutual exhortation	22	11	9	1131
34	Sidney	"	S. F. Smith	S. F. Smith	J. C. Morrill	How to elevate piety [grace	22	15	3	1155
35	Bloomfield	C. Newton	"	A. Lefavor	S. F. Smith	Duty to attend on means of	22	17	9	1254
36	Farmington	S. Boardman	"	C. Newton	A. Drinkwater	Education of the ministry	23	16	9	1318
37	Waterville	A. Drinkwater	"	S. Stanley	C. Blanchard	Christian affections	24	18	9	1353
38	Industry	S. Boardman	"	S. Boardman	R. E Pattison	Mutual inter. & watchfulness	24	19	10	1431
39	Cornville	A. Drinkwater	A. Joy	D. C. Haines	S. F. Smith	Christian consistency	24	21	12	1403

KENNEBEC ASSOCIATION.....Continued.

Time.	Place.	Moderator.	Clerk.	Preacher.	Author Cir.Let.	Subject of Circular Letter.	No. Chs.	Ord.Min.	Pastors.	No. Members.
1840	N. Sharon	S. Boardman	S. F. Smith	P. S. Adams	D. P. Bailey	Importance of elevated faith	23	16	10	1425
41	Belgrade,	A. Drinkwater	"	M. Cain	N. M. Williams	Importance of doc.knowledge	24	21	13	1430
42	Bloomfield	"	N. M. Williams	J. T. Champlin	L. B.Hathaway	Importance of doc.knowledge	25	22	14	1569
43	Mt. Vernon	"	"	A. Drinkwater	E. R. Warren	Sins of the church and remedy	25	19	15	1615

HANCOCK ASSOCIATION.

1835	Trenton	J. Gillpatrick	E. W. Garrison	E. Mirick	J. Gillpatrick	Religious edu. of children	22	11	10	1904
36	Ellsworth	"	E. Mirick	L. Cary	E. Mirick	None can ino. neg. Lord's S.	22	12	9	1880
37	Sedgwick	"	"	R. Y. Watson	D. Nutter	Individual responsibility	23	12	11	1862
38	Mt. Desert	D. Nutter	E. W. Garrison	D. Nutter	J. Gillpatrick	Lord's supper considered	23	16	12	2347
39										
40	Hancock	J. Gillpatrick	A. Barrows	A. Barrows	Committee	True love to God	25	14	11	2271
41	Sullivan	R. Y. Watson	"	D. Nutter	A. Barrows	Union of church members	26	16	10	2254
42	Sedgwick Bay	D. Nutter	"	R. Y. Watson	L. Kingman	Word of God, true standard	27	12	9	2206
43	1st Sedgwick,	J. Gillpatrick	"	A. Barrows	D. Nutter	Christian consistency	30	15	10	2601

WASHINGTON ASSOCIATION.

1835	Columbia	J. Billings	W. C. Rider	W. C. Rider	E. W. Garrison	Seek for glory, honor, &c.	17	7	10	1203
36	Steuben	"	E. W. Garrison	J. Billings	Committee	Christian love	17	13	9	1375
37	Calais	"	do.	J. B. Hague	Jas. Huckins	Systematic benevolence	18	15	11	1435
38	Eastport	"	J. B. Hague	E. W. Garrison	J. B. Hague	The religion we want	20	11	11	1523
39	East Machias	"	E. D. Very	W. N. Slason	J. Millet	Family worship	20	10	10	1721
40	Addison	"	do.	E. D. Very	C. Emerson	Not printed in the Minutes	22	9	9	1912
41	Lubec	"	do.	J. Millet	E. D. Very	Attentive study of the Bible	23	11	11	1870
42	Cherryfield	J. Millet	R. W.E. Brown	C. Emerson	W. N. Slason	Adoption	25	12	12	1938
43	Calais	"	do.	J. B. Hague	J. B. Hague	(Sermon) Transient religion	28	11	11	1986

PISCATAQUIS ASSOCIATION.

1839	Parkman	Zenas Hall	A. Lothrop	R. Jones		Christian benevolence	16	10	7	807
40	Dover	"	L. Bradford	Z. Hall	Committee	To streuth. mor. pow. of rel.	19	11	5	867
41	Dexter	"	do.	E. McGregor	R. Jones	Punctuality, &c.	19	12	5	836
42	Guilford	"	R. Jones	Z. Hall	B.P.Winchester	Self-examination, &c.	20	13	4	977
43	Corinna	"	L. Kingman	J. M. Mace	L. Kingman	Reciprocal influence, &c.	23	15	6	1304

SACO RIVER ASSOCIATION.

1842	Saco	S. C. Gilbert	A. Jones	J. H. Tilton	E. Robbins	Union	13	10	11	1226
1843	Limington	E. Robbins	do.	E. Robbins	J. M. Coburn	A pious and learned ministry	16	13	10	1297

MAINE BAPTIST CONVENTION.

Ti.	*Place.*	*President.*	*Clerk.*	*Treasurer.*	*Preacher.*	*Pas. Letter.*	*Del.*	*Trs.*	*Chs.*	*Min*	*Bap*	*Mem's*
1824	Winthrop											
25	Nobleboro'	S. Chapin	J. Haines	H. Prince	J. Chaplin		11					
26				"	S. Chapin	J. Tripp						
27				"		J. Torrey		6	199	126	900	12120
28	Readfield	P. Pilsbury	S. Fogg	"	P. Pilsbury	J. Washburn	19	8	209	128	1144	13037
29												
30	North Yarmouth	D. Merrill	J. Torrey	"	T. B. Ripley	D. Merrill	42	10	215	147	831	13266
31	Bloomfield	do.	"	"	J. Haines	No Letter	13	18	220	154	1482	14275
32	Warren	do.	J. Houghton	"	D. Merrill	J. Houghton	22	15	223	144	1241	15055
33	Readfield	J. Butler	"	"	J. Gilpatrick	T. B. Ripley	28	16	226	141	846	15432
34	Topsham	do.	"	"	I. Merriam	E. Pinkham	37	18	233	159	1450	16237
35	Portland	A. Drinkwater	A. Wilson	"	J. Ballard	J. S. Maginnis	31	32	242	157		16318
36	Bangor	do.	"	B. Greenough	P. Bond	S. F. Smith	40	32	242	169		16449
37	Bath	C. Newton	"	J. Miller	T. Curtis	H. Hawes	39	27	247	173	659	16965
38	Waterville	do.	E. R. Warren	D. Scribner	D. Nutter	O. Barron	43	30	255	184	2196	18878
39	Sedgwick	do.	"	"	C. Newton	L. C. Stevens	29	31	255	183	1200	19119
40	Thomaston	A. Wilson	T. O. Lincoln	B. Greenough	T. B. Robinson	J. Millet	30	37	261	181	2249	20490
41	Hallowell	do.	"	"	N. Colver	Discontinued	40	11	266	191	757	20882
42	Turner	do.	L. Colby	"	L. Colby	do.		11	282	202		22213
43	Warren	do.	"	"	Z. Bradford	do.		12	281	203	2008	22071

MAINE BAPTIST MISSIONARY SOCIETY.

Time.	*Place.*	*President.*	*Clerk.*	*Treasurer.*	*Money raised.*	*Delegates*
1804	Readfield	S. Boardman	C. Hamlin	O. Billings	130,00	9
05	Mt. Vernon	do.	do.	do.	155,50	9
06	Buckfield	do.	J. Tripp	do.	201,65	9
07	Brunswick	do.	do.	S. Boardman	146,17	9
08	Fayette	do.	do.	do.		9
09	Leeds	do.	do.	do.		9
10	Livermore	R. Low	S. Chase	do.	166,66	9
11	Readfield	do.	J. Haines	do.	173,00	9
12	Paris	do.	do.	R. Norton	157,24	9
13	Jay	do.	do.	do.	187,47	9
14	Brunswick		do.	do.	160,10	9
15	Minot	J. Tripp	do.	do.	337,15	9
16	Livermore	do.	do.	do.	360,00	9
17	Bath	do.	do.	do.	387,77	9
18	Livermore	do.	do.	do.	366,22	9
19	Paris	do.	do.	do.	350,68	9
20	Livermore	do.	do.	do.	361,94	9
21	N. Yarmouth	J. Martin	do.	do.	375,71	13
22	Bridgton	S. Chapin	do.	do.	456,00	12
23	Brunswick	do.	do.	do.	355,45	11
24	Readfield	do.	do.	do.	417,00	11
25	Bath	do.	do.	do.	119,16	11
26	Livermore	G. Ricker	do.	C. Barrell	386,06	11
27	Portland	R. Norton	do.	do.	217,93	10
28	Paris	do.	do.	do.	238,71	10
29	Turner	do.	do.	do.	675,00	8
35	Buckfield	W. O. Grant	do.	T. Merrill		10
36	Harrison	do.	do.	do.	332,17	9
37	Turner	J. Tripp	do.	do.	341,25	3
38	Buckfield	do.	do.	do.		9
39	Paris	N. Chase	do.	do.		7
40	Turner	do.	do.	do.	236,55	32
41	Livermore	A. Drinkwater	T. O. Lincoln	do.		36
42	Turner	H. G. Nott	J. Ricker	do.	918,44	43
43	Warren	do.	L. Colby	H. B. Hart		52

ERRATA. On page 39, line 17, read 'when' instead of 'where.'
" 45 " 7, " 'Z.' Richardson, &c.
" 53 " 19 " '1780,' instead of '1750.'
" 132 " 12 " 'seventy-one,' instead of 'seven.'
" 132 " 14 " 'Talorstown' " 'Tatonston.'
" 167 " 8 " 'R. C. Starr " 'I. S.,' &c.
" 167 " 11 " 'I. S Smith " 'F. S. Smith.'
" 203 " 8 " 'Morse' " 'Moses.'
" 217 " 20 " 'Ball' " 'Bray.'
" 276 " 25 " 'I. Hall " 'J. Hall.'
" 295 " 30 " 'Hale' " 'Hall.'
" 377 " 9 " 'A. Lothrop " 'S. Lothrop.'

A few grammatical errors can be corrected by the reader.

DATE DUE

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OCT 13 1993	
NOV 6 1993	
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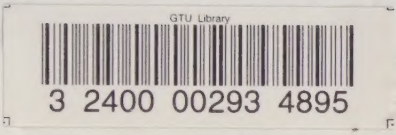

ME24.1
M61
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Millett, J.

A history of the baptists in maine.

Graduate Theological Union

2400 Ridge Road

Berkeley, CA 94709

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